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Kungsstugan at Örebro in Närke is almost a small palace in timber and was at the disposal of the king for residence and audience chamber

# AMERICAN-SCANDINAVIAN REVIEW

VOLUME XXV

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NUMBER 1

### Old Farmsteads

The First in a Series of Articles on Building Traditions in Sweden

By LINTON WILSON

T IS REASONABLE to suppose that the men who built and sailed the viking long-ships must have known how to build houses of equal distinction. What the viking shipwrights learned from hewing fir logs to their needs they must have handed down in other forms of building. It is unfortunate that no viking king chose to be buried in his hall; then we should have had tangible evidence. Yet we do have some idea of what the buildings in the Viking Age looked like.

There seems to have been at that time almost as distinct a cleavage between the old and the new as there is today between the architecture that went before 1930 and that which followed. Physically, the land was rising out of the icy waters, and the earth was fertile with a wealth of wood in groves of mighty fir trees. Wood has always been the most useful material that man has had at his disposal for shelter and comfort. The viking long-boats were built of fir, as is the workingman's cottage in modern Oslo or Stockholm. Generation after generation has added its contribution to the working of the fir, and all Scandinavian wooden buildings have a homogeneity that has been imparted to them by this continued tradition of workmanship.

The ancient method of building with low walls of stone and sod, surmounted by steeply slanting trunks of firs covered with thatch, seems to have lived on longest in southern Sweden and the Baltic isles. In middle and northern Sweden, on the other hand, the new style of



Courtesy of the Swedish Traffic Association

A viking hall on Gotland (reconstructed) showing the low walls of stone and sod, surmounted by steeply slanting trunks of firs covered with thatch

building had already in the Viking Age advanced to a stage which in many points approached the existing buildings in Dalarna and Norrland. Houses were being built of logs laid horizontally and joined in the corners where they met at right angles.

The size of the building must have been determined by the length of the untrimmed fir log. The larger the tree, the better, since it could be handled more easily and used more economically. Ordinary fir logs are usually from fifteen to twenty-one feet long, and this size must have been the normal one for a house as early as the Viking Age, no matter what its purpose. Places of assembly, such as the pagan temples and the first Christian churches, which needed to be larger, were built in a different style with the timbers set vertically.

The small house of horizontal logs had, as a rule, very low walls, because the builders were long accustomed to them, but the roof, owing to the relatively high gables, had a considerable height in the middle. This was necessary, because there was no chimney, and space was needed for the smoke to collect over the heads of the occupants before it passed out through the hole in the roof which, in the age-old way, served both as chimney and window. Houses of this ancient type, with



Interior of the viking hall with stone hearth in the middle of the floor, smoke-hole in the roof, and windowless walls

a stone hearth in the middle of the floor, a smoke-hole in the roof, low windowless walls, and a door in one gable wall, are still in use in remote parts of Sweden as summer cooking houses or sleeping quarters. They are known as fire-houses (eldhus). The cabins of lumberjacks have also retained this form down to the present day. A farmstead in the Viking Age must have had at least one and often several such fire-houses, where the food was cooked, where the occupants gathered in the evening for light and warmth, and where most of the indoor activities of the household were carried on. In addition there were sheepfolds and cattle-barns, granaries and hay-mows, cellars and wells, within and around the enclosed yard—a swarm of low grey buildings with thatch or sod roofs. It is improbable that any of these buildings were of more than one story. All were low, almost crouching on the ground, but strong and tight against the weather.

Until the end of the nineteenth century Sweden remained a rural society, very much as it had been in the Viking Age. By far the greater number of the people lived in the country on isolated farms or in villages and hamlets, producing all their own food and nearly all the articles needed in their households. In this way they developed a versatility which was a factor in preventing their being reduced to



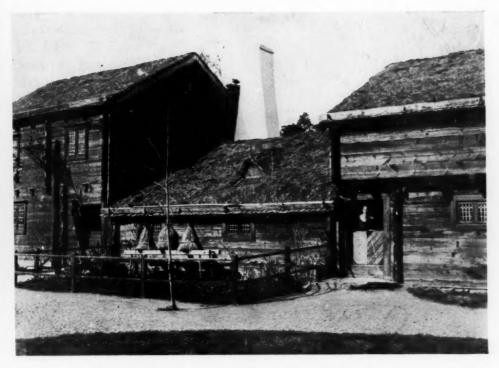
A view of the open air museum, founded by Zorn in Dalarna, shows a bit of the enclosure with the cabin to the right, the outhouses to the left, and the well-spring in the background

serfdom as were the people in more southerly countries of Europe.

The ancient farmstead of middle and northern Sweden continued very much in the same style far into the Middle Ages. There was one important advance, however. In medieval times the houses in a farmstead were ordered by law to be placed in a certain pattern and to be connected one with the other, so that the yard became really an enclosed court. The owner was compelled to put the cattle-sheds near the road, so that animals could come and go and packs be unloaded easily. The dwelling-houses and the more important store-houses had to be placed on the inner side, and other necessary buildings on the remaining two sides of the enclosure.

In the southern part of the ancient realm of Sweden, along the borders of Halland, Skåne, and Blekinge—then Danish provinces—a type of house was developed in which the old low log cabin with its entrance in the gable end and its smoke-hole in the roof, formed the center, while a loft-house of two stories was joined to it at either end. This type soon became common throughout Sweden, and was known as the ryggåsstuga.

The finest and most richly ornamented building on the farmstead was not the cabin (stuga) but the loft-house (härberge), which was used to safeguard the most cherished possessions of the owner, such as cloth



An example of the ryggåsstuga, now at Skansen. In the middle a cabin, with smokehole in the side of the roof, on either side a loft-house attached

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and garments, leather and furs, jewels and weapons. In the cabin people went in and out freely; it was never locked, at least not in the daytime. The loft-house, on the other hand, was always locked. Its importance is indicated by certain old laws relating to theft. If a stolen object could be proved to have been found within the loft-house, the owner of the farmstead was considered guilty, but if it were found in any other place, he could not be held responsible. The loft-house often had two compartments on the ground floor, one used for seed and one for food. The upper story contained the beds and was used as lodgings for the master and mistress of the house and their guests. Hence the name härberge, meaning lodgings. In the Skansen outdoor museum at Stockholm we may see such a house with walls so strong that they seem made for defensive purposes. The idea of defense is further carried out in the overhanging gallery which runs over the entrance alongside the upper rooms, and in the wall openings which are nothing but narrow slits like embrasures.

Towards the end of the Middle Ages, the loft-house developed into a stately building with many rooms on two floors. Following the example



Örnässtugan from Dalarna has the stairway leading directly from the ground to the upper gallery

of city mansions or palaces of the time, a stairway was built which led directly from the ground to the overhanging gallery, indicating that the defensive aspect was passing. Kungsstugan in Örebro (reproduced in the frontispiece) and Örnässtugan are elaborate examples of this style.

We know less about the cabin, which was the workroom and livingroom for all the inhabitants of the farmstead. The servants slept there, with others who were not privileged to withdraw with the master and mistress to the comparative privacy of the lodgings over the lofthouse. No doubt the cabin was less costly and

ornate. No authentic example exists in Sweden, but Norway has several, from which we can see that the cabin, though simpler, could nevertheless be a large and dignified building. The old smoke-hole, which still served as a window, had been moved farther down to the side of the roof, making the lighting more effective. Openings had also been made in the walls and had been fitted with wooden shutters. The room was divided into zones of higher and lower degree. The lowliest was that near the door. Next came the space around the hearth in the middle of the room, but the most honorable of all was that near the inner gable wall, between it and the hearth, especially the space around the table where the head of the house sat in his highseat at one end.

Certain types of peasant furniture of later ages, such as tables, chairs, benches, and chests, must have preserved the forms that were in use in medieval times. Wall coverings and paintings were not used for everyday in the cabins where everything would become blackened with

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Bollnässtugan from Helsingland, now at Skansen. The festival room of a rich farm with whitewashed brick fireplace and wall paintings copied from an old German Bible



Karlsgården in Järfsö parish, Helsingland. The decorations, which are newer than the houses, are all on the side turning toward the enclosure



A soldier's croft in Småland. Charles XI gave his soldiers a small cabin with a little land where they were ordered to live and till the soil when not in war

smoke. For the great holidays, Christmas and Midsummer, the walls were scoured; and for festive occasions, such as weddings, the richer people would hang their cabins with woven tapestries. They also had fine table covers and bench cushions. These simple weavings, colored with soft vegetable dves, lent warmth and glow to the room. On the table gleamed the drinking-horn, perhaps

a real ox-horn encrusted with gold, perhaps one carved from wood and gaily painted. Towards the end of the Middle Ages there were also



Hagaborg in Östergötland, showing how peasant architecture copied the manor house, in the symmetrical arrangement of the wings and the avenue of trees

cups and tankards of pewter and silver, and oftentimes silver spoons. But as a rule the table service consisted of wood, waxed and polished.

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It is only in recent years that research workers in Swedish museums have traced the line of development in old Swedish buildings. Their study of the simple houses of the country people has disclosed a rude but definite build-



A modern farmhouse in Östergötland, stained in the old-fashioned red, built in complete disregard of the monumental, still achieves dignity and beauty in simplicity

ing tradition. The scope of architecture has thus been widened to include, not only the history of the more flamboyant stylistic periods,



A modern village in Skåne with half-timbered houses built around quadrangles but in a more free and open, less severe, arrangement than farther north



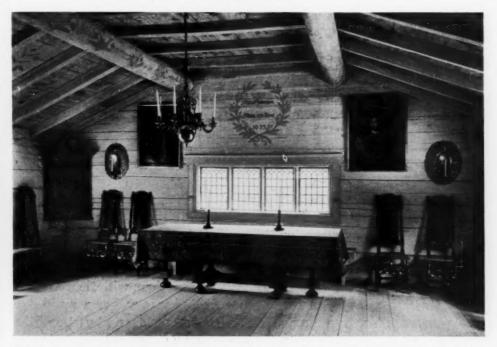
Interior of the festival room in a loft-house from Norrberg, Helsingland. Decorations from the eighteenth century painted by a returned soldier of Charles XII



Laxbrostugan (to the right) from Vestmanland, now at Skansen. The seventeenth century home of a mine owner, stained with the red color which was a byproduct of the iron mines



The same house as that on the left hand page, showing the increased tendency to decoration, a tall clock and a fine bed with attached cupboard



The interior of Laxbrostugan shows a certain elegance as well as comfort. The walls are whitewashed and painted in delicate colors with a simple design. The chandelier is of brass, the table cover red embroidered in gold and colors

but also the grey and austere simplicity of the utilitarian buildings

which it formerly ignored.

When we look back on the peace and harmony of the past as it is presented in museums and old buildings, we are apt to forget that what we see was once a restless and eager present. Every style was once the expression of the human desire to be modern. Rural building in Sweden is first of all a standardized expression of practical needs. The starting-point was the satisfying of space requirements as economically as possible. Formal esthetics were unknown. Still there was beauty in these buildings. Adaptation to use created a kind of beauty in a natural and effortless fashion without any conscious aim at effect. The structure had not been evolved from any desire to decorate and bedizen, but the result, even from an esthetic point of view, was happier than in many a recent building where the mind of the architect, imbued with national romanticism, has strained to produce the effects of the old.

Originally, the styles of Swedish building have often been borrowed from abroad, and even the most Swedish of them seldom lack some foreign features. In this sense they stand on uncertain ground, but the manner in which they meet local needs by a logical treatment of accessible materials, and at the lowest possible cost, has given them a genuinely Swedish stamp. Structural honesty and matter-of-factness runs from the most primitive through all practical and serviceable buildings down to the present day. It is a basic characteristic of all Swedish construction from beyond the polar circle to the level fields of Skåne. Farm buildings of all kinds offer many varying examples of how function, material, and construction combine to form building tradition. The use of wood, for instance, not only determined the structural characteristics of the buildings, but gave them a rugged character and a roughness of

surface.

With growing prosperity, the tendency to decoration increased. The larger farmsteads are distinguished by a rich ornamentation, but even when the patterns are derived from more pretentious prototypes, the style is adapted to the timber material and neither clashes with it nor tries to mask the construction. The effect is produced chiefly by the coloring and the variation of details. In olden times the outside of the houses was left unpainted, which gave them a grey and weatherbeaten appearance. Later it became customary to stain them with the red color which was a byproduct of the iron mines and was rather a wood dye than a paint. This prevailing red color has become characteristic of the Swedish countryside and gives the landscape a cheerful look.

Comfort, the satisfaction of the needs of the family, is the most important function of the home. The rural builder seldom strives for

the monumental, but occasionally such an effect arises from practical causes. The sense of magnitude in many an old farmstead comes from the logical use of timber and the grouping of the buildings around the enclosure.

The sparse decoration was limited to that side of the building which fronted on the yard, and even there it was subordinated to the constructive elements of the walls. The old country builders never allowed their desire to produce an esthetic effect to stand in the way of their main purpose: to create a dwelling that should satisfy practical needs. This is clearly seen in the additions that were constantly being made. If an additional window or stairway was required, it was placed where it would be most convenient, without any thought of symmetry or other finesse, even though it might totally alter the original façade.

The principle of allowing whatever exists to express itself clearly is always foremost. This architectonic frankness cannot be praised too highly in an age which sees gasoline stations hiding in Greek temples, apartment houses in Florentine palaces, and water-tanks in dungeon towers. Such trickery was unknown in the old Swedish building tradition. Nor was there any of the sentimental and romantic extravagance and profuseness which was the weak side of a recent great period in Swedish architecture. On the contrary, it was the acme of self-restraint and honest self-expression. This, however, does not mean that Swedish rural building tradition is foreign to ideas of style and beauty. There is the harmony of beauty unadorned in buildings that go far back into the Dark Ages.

In the early part of the present century there was a romantic and national period in architecture, but the past few years have seen a violent reaction against the excessive worship of esthetic and romantic values which came in with the return to national models. The younger architects advocate instead certain imported ideas of utility and so-called functionalism. But as a matter of fact their own ideas are to an almost fatal degree esthetic. The difference is only that they worship new esthetic gods passably dressed up in a utilitarian costume of a Continental cut. Essentially, they are just as romantic.

Swedish architectural tradition has always been functionalistic in the periods when it has been at its best. But it has been a very specific functionalism, eminently suited to the climatic, economic, and material conditions in Sweden. No foreign idea can gain a foothold in Sweden without adapting itself to the essential requirements of the Swedish temperament and the Swedish mode of living.

The courtesy of the Northern Museum in Stockholm, which has lent all the pictures not otherwise credited, is gratefully acknowledged.

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## Karen Jeppe of Denmark and Armenia

By INGEBORG MARIA SICK

When Karen Jeppe was made a Commissioner of the League of Nations, a position which she held from 1921 to 1927, the appointment called attention to the work which this quiet Danish woman had been doing among the Armenians for many years. She had been a teacher and organizer, and a dispenser of charity. The League of Nations called her to the vastly more difficult task of rescuing the victims of the White Slave Trade, and it may be said that she gave her life in this cause. Born in Denmark in 1876, she was in her sixtieth year when she died from the strain of overwork. She lies buried on the field of action. Her work is being carried on by others, and her story has been written in two books by the author of this article.

ANS CHRISTIAN ANDERSEN has reminded us of the old story "The Thorny Path of Glory," and he has himself presented in a fairy tale the examples from various ages and countries of those benefactors of humanity and martyrs of genius who walked in that path.

The greatest thorny path of glory that has ever been trodden on earth was that which began one starry night in a grotto on the plain of

Bethlehem and ended a spring day on a hill outside the walls of Jerusalem. But countless figures before and after that, in conscious and unconscious contact with this one, the greatest Wanderer, have set their feet in the same path. And the woman whom we wish to commemorate here has also been one of those who have walked upon it.

She was the daughter of a school teacher in Gylling in Jutland, a plain and bright-eyed girl, with a small and frail body. But in that body there dwelt a strong spirit, an intense vitality, a heart on fire with an unquenchable longing to fill each new day with a new deed.



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Karen Jeppe

Far from Gylling, far from the land she loved, this Maid of Denmark made her contribution in life. A very great one. Not chiefly by reason of her achievements and the results they show—although these are sufficiently noteworthy—but the contribution was first and last a human heart. And that is the greatest thing anyone can give in this world.

I remember once a few years ago when Karen Jeppe, during a visit to Denmark, had been invited to meet the famous Mathilda Wrede, "the prisoners' friend." The Finnish baroness, tall and erect as a queen, was standing in the midst of the circle when Karen Jeppe entered, much smaller, quite insignificant in appearance. I thought: "Mathilda probably does not know anything about her." But when the name was mentioned, the Finnish queen, with a bright smile advanced toward the little Danish woman, took her hand, and carried it to her lips. It was a warm and beautiful tribute which none of us who were present can forget.

Inasmuch as the little girl was very clever, her father, the school teacher, wished her to study and sent her to Ordrup Latin school, where she passed her student examination at the age of nineteen with distinction. Her father wanted her to study medicine, but after she had taken her first degree at the university, the physician forbade her further study, as her brain had been overtaxed. She herself indeed preferred to teach under her friend Professor Frederiksen, and at the Ordrup school she spent some happy and active years of her youth. Then it happened that in 1902 she heard a lecture by Aage Meyer Benedictsen about the atrocities in Turkish Armenia during the massacres perpetrated by Abdul Hamid, and this gave her the first impulse to go out there.

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In Urfa in Mesopotamia the German friend of Armenians, Dr. Lepsius, had founded a home for a few hundred orphaned children and was looking for a teacher who could take charge of a class of ten. The Danish-Armenian Committee, which had just been formed, paid Karen Jeppe's voyage and undertook to support the ten boys with 125 kroner per year for each. That was all they could give.

But when the Maid of Denmark in 1903, at the age of twenty-six, came to take charge of her ten orphaned boys in Urfa, she had what she herself called the great experience of meeting a people—the Armenian. The members of this people she knew at once by intuition, understood them without explanation, because their mentality was akin to her own, understood both their good qualities—their aggressiveness and will to live, their unflinching faithfulness and patience—and also the faults which they had of necessity developed under the terrors of the Turkish

tyranny. Here she saw the Armenians in their own country as tillers of the soil and herders of sheep, and she learned to admire their patriarchal home life and the morality which they had preserved under the most demoralizing conditions of living. She sometimes mentioned that she had been eight years in Urfa before she heard of an illegitimate birth

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among the population of 20,000 Armenians.

She also came to love their Gregorian Church and its services, and she never tried to wean the children away from it. The forms of Christianity did not mean a great deal to her; the personal sincerity and warmth in religious life was what mattered. Grundtvig sings about "a secret path" which leads us "to the land of life and the wells of joy," and that which is deepest in a human being's religious life will always remain a secret path. It was so with Karen Jeppe. She lived it, but did not speak much about it, and she always respected those elements in the spiritual life of other people which had been moulded by their personality in forms different from her own.

The Armenian people had won her affection, and her heart burned to help them out of their miserable conditions. Within the school her work was soon extended so that she managed the entire institution, where she improved the teaching and all the arrangements. But she wanted to reach out further. "Urfa is a single great poor-house," she wrote to me, "and the suffering cries to heaven. Here are mothers who have wept themselves blind over hanged and burned sons; widows whose husbands have been tortured to death; homeless children who sleep in sheepfolds and lie along the wayside until they die in the ditch.

Send me money, money!"

I wrote: "Try to buy some quaint old things over there, unique hand work, things which we can sell here at a higher price without being exorbitant." But our Committee did not venture to advance the purchase money. Then Karen Jeppe and I each risked 250 kroner. For these 500 kroner she bought the quaint old things which people over there could not find any purchaser for. People streamed in. The first was a man who had found a little black metal case on his rubbish heap. When he was paid the equivalent of two Danish kroner, he was so overcome with joy that he ran away before Karen should have a chance to repent of her bargain. The case proved to be a silver one and fetched 10 kroner, but the museum director, Mr. Emil Hannover, who examined the articles, said that it was worth twenty-five.

I rented a hall in Grundtvig's House, and with the aid of the newspapers, which gave the bazaar publicity, we made it a great success. The sale began at one, and by three o'clock everything was sold. Karen Jeppe at once received 1,000 kroner to distribute among those most needy, and now the Danish-Armenian Committee was not afraid to risk a little money on future bazaars. In this way we were able, year by year, to send Karen some very welcome aid for her poor.

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For a little over ten years she worked in Urfa intensively and untiringly. Then the World War broke out, and under cover of it the Turkish government, undisturbed by the European powers, saw its chance to carry out its old plan to exterminate the Armenians completely. Then the "deportations" were begun, which were nothing but mass murders in disguise. From every city, every village, every tiny hamlet, the Christian inhabitants of Armenia were driven out in crowds of hundreds and thousands—in among the mountains, out into the deserts, where they were butchered, shot, or thrown over precipices, if they did not perish of hunger and thirst. In a year and a half more than a million were killed in this manner.

In Urfa the children were thrown out of the school home, which was first made into barracks and later housed the leaders and gendarmes of the deportation campaign as they passed through the city. The exiled Armenians by the thousands, miserable and often at the point of death, were forced to sleep on the ground in the large courtyard.

Karen Jeppe had to move to the German hospital, where the physician in charge allowed her to live in a little house in the garden. From there she went out every day to relieve the unspeakable wretchedness among the victims of the deportation: sick, wounded, dying, insane. She tried to give them food, to bind up their wounds, and to help and comfort them while the death knell sounded over Christian Urfa. The whole quarter was being shot down and the inhabitants were murdered or driven away. Then her strength broke. For two weeks she was unconscious, and when she regained consciousness, the doctor said that she must immediately be moved to better air and settled conditions.

The Danish Committee at once put funds at her disposal to enable her to travel home. We knew but little about what was happening out there, for the reports were suppressed by the Turks, but the letter about Karen's illness reached us, and as soon as it became possible to get out of Asiatic Turkey, we asked one of the women missionaries who was going home to travel by way of Urfa and take Karen Jeppe with her. Miss Hansine Marcher did as we asked, and yet she returned alone. Mr. C. F. Hage, who belonged to our Committee, invited us all to his beautiful home, Nivaagaard, to meet Miss Marcher, and she told us both about the unspeakable conditions in Armenia and about Karen Jeppe's broken health. After hearing this we could still less understand why she had not returned with Miss Marcher, but we received only evasive answers. Later in the day, when Miss Marcher was alone in

the garden with Mr. Hage and me, she said: "Now I can speak. Karen Jeppe instructed me not to tell anyone but you two members of the Committee. She did not leave, because she has twelve Armenians who are sentenced to death hidden in her cellar. They have taken refuge with her, and she will not desert them."

I shall never forget that moment. It was a beautiful day in June, with a calm Sound glittering under a bright blue sky. Here she could have been at this moment in Danish summer air, in peace and safety, rested and refreshed. But she stayed in the city of death, Urfa, which now was no longer a great poor-house but a graveyard where all hope, all joy, all life was being buried. Scorchingly hot, in the hands of ravagers, haunted by all terrors, scourged by epidemics, typhus, malaria, dysentery. She remained there with the twelve men in her cellar whom the police were searching for day and night, and who were not only doomed to die if they were found, but who would also bring death over her. For although the lives of Europeans ordinarily were not in danger, those who tried to help the Armenian "rebels" received short shrift. She stayed, and for almost a year and a half she cared for the twelve fugitives. Gradually she succeeded in saving them all.

When at last she returned to Denmark, she was broken in health and bore traces of the illness from which she never recovered. She remained here at home for about two years. Then she wanted to go out to her Armenians again. She did not go to their own country, from which they had now been exiled, but to Syria, where some of those who remained had taken refuge. She settled in Aleppo, where about 20,000 of these miserable refugees were living in a huge barrack camp. Here she managed at once to start a feeding station for 1,500 women and children. She opened a hospital for the sick; established a sewing school where two hundred young women received instruction and employment in the beautiful national Armenian embroidery with silk and gold thread; and finally built a little group of five-family houses in one of the suburbs for the widows with children who were in greatest want.

Yet another task was laid upon her, which was perhaps the most difficult of all. The League of Nations had been organized, and a point on its program was to fight against the White Slave Trade. During the years when the deportations were going on, countless Armenian women and children had been taken by the Turks, the Arabs, or the Kurds and carried away to shameful slavery in barracks or Arab tents. In the history of the great Armenian agony this is one of the darkest chapters. A commission was formed to investigate the possibility of saving some of these thousands, and Karen Jeppe was asked to be a member of it.



Woman Baking Bread in the Armenian Camp at Beirut



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Thirteen Year Old Armenian Boy Rescued from Captivity Among the Arabs



Two Armenian Women Rescued from Captivity in a Mohammedan Harem

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She who knew how immensely difficult the task was, had misgivings. To rescue these victims was in itself almost impossible. But if it proved possible in a few cases, the rescuers would be responsible for the future care of those rescued. There would be needed a refugee home to house the fugitives; a network of searching stations in the various districts with reliable agents; and one or two automobiles, which would be kept busy bringing the fugitives across the Syrian border. There would also be a mass of clerical work for the central office. All these things were no trifles. Nevertheless Karen's warm heart and indomitable energy conquered all difficulties. Before she had even received the necessary funds, the refugee home was already there, the searching stations had been opened, and the agents were active. These agents she has called the heroes of the rescue campaign, and indeed some of them lost their lives in the dangerous work of penetrating in disguise into Turkish houses and Arab tents in order to help the Armenian women to escape. The most capable one was shot by the Mohammedans; others broke down under the constant strain and overwork. But human beings were saved, both women and young boys.

In the first year the League of Nations gave a subsidy of about \$2,250, the next year \$6,750; but after that the proposal was made during the discussion in Geneva that the aid should be withdrawn, all the more as it was and must remain altogether too small in proportion to the undertaking—"a tiny light in the darkness." Karen, who was present, made a little speech in English consisting of a single sentence: "Yes, the light is tiny, but the darkness is very great," and after that the subsidy for the third year was raised to \$10,000. For two years yet Karen Jeppe carried on the work with support from the Danish Committee, from Germany, and from Switzerland. At the end of that time about 2,000 persons had been liberated and either given a start in life or reunited with their families whom the office had managed to trace.

For the Armenian men, Karen started agricultural work on the Syrian steppe. Three or four villages, consisting of cottages built of sun-dried clay, were built out there, and soon the dark plain was chequered with golden fields of wheat, corn, and millet. Special attention was given to the cultivation of vegetables. This colonization of Syria by Armenians, who were in this way again given an opportunity to till the soil, and whose families out there lived much healthier lives than in the city, was a cause that Karen Jeppe had very much at heart.

But the greatest gift she gave was after all that she made the griefs and sufferings of the Armenian people her own. She carried their burdens, indeed carried the very people on her heart. But this drains one's strength. Last summer when visiting one of the villages on the steppe she was seized with an attack of malaria and her enfeebled body could not throw off the high fever. She was taken in an automobile to the French hospital in Aleppo, but died after only seven days.

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Napoleon used to say: "I always sleep best the night after a battle on the field where my brave dead are lying." The Maid of Denmark sleeps on the battlefield over there among the brave Armenians who gave their lives for their faith, their people, and their country. It is the field of victory, for that is victory—to give your life in the cause you have made your own.

"Be thou faithful unto death, and I will give thee a crown of life," says Scripture. But faithfulness unto death is in itself a crown, and we see it encircling the brow of her whom our hearts cannot forget.

"The thorny path of glory is like a halo around the earth," so Hans Christian Andersen ends his fairy tale. "Happy are those who are chosen to tread it."

### A Mother's Answer

By Märta of Sillén

Translated from the Swedish by Charles Wharton Stork

OU ASK, "When I grow up, mama, what shall I be?"
Ah child, I'm half afraid. My heart cries out in me.
What I could hope I scarce can bring myself to say,
For little that men prize will come of that hard way.

I'd have you firm to dare, through fortune good or ill; To stretch upon the cross your own poor childish will, To trample in the dust your day-dreams of an hour And be a cup that glows with streams of living power.

Not else can you be free, not else can you be crowned A king to serve and bless your people all around. And if the thorns should tear my heart, son, even so I still would have you be the highest that I know.

## Freedom and Control in Popular Education

#### By RICKARD SANDLER

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The Foreign Minister of Sweden, Rickard Sandler, was the founder and still stands as the president of Arbetarnas Bildningsförbund the work of which Birgit Hedström describes in the article following this.

N THE BASIS of my experiences in the cause of popular education in Sweden, I wish to make a little contribution to the question of the State in its relation to this work. Let me say in advance, that I am speaking of the State and adult education, and I am therefore not referring to the school system in its lower or higher grades. Two rather extreme standpoints have been expressed in our country. One is that the State should keep hands off educational work and at most give subsidies without setting conditions. Another, which reckons popular education as a part of the cultural policy of the State, presupposes active organizing on the part of the government. Sometimes it is even urged that the relation of the State to educational work should be formulated as a general principle.

In order to approach the matter in a "scientific" manner, let us proceed by the way of definitions. First let us define the State. Then popular education. We then insert both these definitions in that little machine, a logical brain, and await the result of its analyses and syntheses. Then we shall surely find what the relation ought to be between the State and educational work. Is this really the way to proceed?

Of the State we have many definitions. Of education, we have none. I cannot help it. At least I do not know of any definition. I have no need of any definition. I have a sense that there may lurk a danger in definitions. I am rather sure that a definition of education formulated by the State and fixed by law would be the beginning of the end of our best efforts. To formulate a paragraph saying: "This is education," would be the same as to say: "Everything else is not education." And therein lies the danger.

I prefer, therefore, not to proceed on the way of definitions. I believe we can do something better than to try to find an exact formula for the relation we are discussing.

To state the question plainly: "What can the State do? Can a State institution give adults an education?" Yes, why not? I am a Socialist and have no fear of State enterprises. But, if I may make a confession,

I am a Socialist in the question of production, but a Liberal in the question of consumption. I do not want a government authority to dictate either my material food or other articles of consumption. Nevertheless it is clear that when a State institution has produced the material food—certainly the individuals can eat it.

Now, however, we have not to do with material but with mental food. Here the State can produce certain standards, general standards of elementary knowledge and special standards for various professions. But if we desire a higher intellectual standard, this does not in any manner mean that we want a standardizing of intellectual life. In this field, variety, fine shades of difference, are essential. And in the question of intellectual values one cannot draw a distinction between production and consumption.

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tate dist ion, When it comes to a question of education, consumption must at the same time be production. And if consumption is to be free, production must also be free. In this domain of production-consumption, I am at the same time Socialist and Liberal, as much of a Liberal as a Socialist can be, and as much of a Socialist as a Liberal can be.

Organization does not stand in opposition to individual freedom. It serves its true purpose when it is a means to increased freedom. Among the organizations which can increase freedom, surely the democratic State is of the greatest importance. But the contribution of the State must be made in a spirit of aid to mutual aid between individuals and groups in a nation, not as an authority which forces upon the citizen certain standardized ideas, whether these belong to a minority or to a majority. The control of the State must be a contributing factor in an educational activity which sets its own goals, not a preventive censorship working through prohibitions and forced regulations.

Educational work must be built on a basis of freedom. If the State accepts this fundamental principle, it can surely aid this movement in advancing humanity on its way to intellectual liberation.



Attending a Course in Social Legislation at Brunnsvik

### Studies for Working Men and Women

By Birgit Magnusdotter Hedström

IN SWEDISH HISTORY the 1880s stand for everything that is young, vital, and strong. In that decade the windows of the North were opened to the outside world to admit fresh winds and new currents. Artists and writers were striving to represent reality as it really was; they sought the truth at any price; they fought uncompromisingly against old prejudices and ideas. August Strindberg was then young and was the strongest name in our literature, and we can, at least for a part of this epoch, place at its head the closing words in his poem "The Esplanade System," which have now become classic:

Ha. Tidens sed att riva hus. Men bygga upp? Det är förskräckligt. Här rivs för att få luft och ljus. Är kanske inte det tillräckligt? (Ha. The age tears down houses. But build up? It is terrible. They are tearing down to get air and light. Is not that sufficient?)

Where there is air and light there is also a possibility for new plants to grow and blossom. The young art and literature of the Eighties became the fertile soil for the radical ideas and impulses which bore fruit both in our culture and in our politics. Here as always there was an interaction between mind and matter. Inventions and technical improvements had resulted in new means of communication whereby the Scandinavian peninsula was brought nearer to the rest of Europe and to the lands beyond the sea. In order to keep up with the economic development of the age, the North, like other countries, had to give up the old handicrafts in favor of industries on a big scale. Thereby the conditions of living were changed for a large section of the people. Life in the service of industry became more restless, more feverish, and at the same time more monotonous and joyless than in the old days of the handicrafts. And the feeling of dissatisfaction led to dim longings for more tolerable conditions and for an existence more worthy of human beings. This longing grew into the social theories of a democratic community and a State founded on principles of justice. In the Eighties these demands began to be voiced in Sweden under the banner of the Labor movement. Their first pioneer was the Danishborn tailor, August Palm. By his side the Swedish working men met up, first among them Fredrik Wilhelm Thorsson, who many years later became the famous Minister of Finance in the first Labor government of the country. With them were also young university men, in the forefront Hjalmar Branting, the leader not only of the Social-Democratic Party but of a whole people. During the early years of the Labor movement he had as a valued associate Axel Danielsson, whose early death was a loss to his fellow-workers. These men understood clearly that it was not enough to create a popular government and a democracy. For a government by the people, based on ignorance, without insight and without a sense of responsibility, can lead only to the most signal ruin. Hand in hand with the striving for a shorter working day and increased local and political influence must go the striving for greater knowledge, a higher level of culture, and a wider perspective of life.

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In the 1840s the public school had become obligatory, but some years passed before all the communities in the country had introduced systematic schooling. The demand that children should be sent to school and should learn to read and write was considered by at least

a large part of the common people as an unnecessary coercion, an interference with the organization of the home, where both children and young people were counted upon to take their share of various tasks.

But with knowledge came the thirst for more knowledge. The attitude of the common people had changed, and when in the Eighties the radicals both in the domain of culture and of politics assumed the leadership in a plan for free general education, they found response in the minds of the people. Among the most influential of the workers in this new popular education were Ellen Key and Knut Kjellberg. Hjalmar Branting, then a young politician, also took part. This educational work was carried on by means of lectures in the evening. In the cultural centers of the country, where there were lecturers to be had, it was possible to arrange courses by which the hearers could penetrate more deeply into a subject, but out in the rural districts

it was possible to give only a few sporadic talks.

The public that gathered for these courses came from various classes in the population. The message delivered was, of course, dependent on the lecturer, the subject, the public, and the amount of time and literary resources that could be devoted to the problem under discussion. In this last, the large mass of people were handicapped. They lacked both time and books. A shorter working day and universal suffrage were the two demands around which an increasing number of laborers united. These demands became the inscription on thousands of red banners carried at the head of the processions on the First of May. Surely there were many in the long processions who, while marching to the gathering-place, pondered both how the free time could best be used when it should be won, and how it would be possible to find in the ranks of the working men leaders who could speak for the masses both in the Riksdag and in the local institutions when the vote should become the property of all.

By the time we entered upon the new century there had grown up a young guard of youths who had received the ideas of the Eighties with their infant's food or their mother's milk. The Labor movement had advanced and had been given a firmer organization. The temperance movement was being extended and was felt not only through its social but also through its cultural activities. Interest in education grew. Great assemblies of young people were organized for the holidays, and ambulatory folk high school courses were arranged in various districts. It was a time of rising sap and quick growth.

Karl-Erik Forslund, a poet and a student of folk life, was one of the young people who built proud castles for the future, where all the an

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people should live in sun and light. His literary work, "Storgården," had given him the epithet New-Rousseauist. With the aid of a few friends he started the Brunnsvik Folk High School at the Storgården farm in Dalecarlia, which later became of the greatest importance for the workers in Swedish popular education. From the beginning the school was planned as a local institution with slöjd and agriculture as the chief subjects. It was quite natural that the founders should arrange their program with a view to the needs of the farmers. It was this class that for many centuries had been the most important group in the population of Sweden, and from it the pupils for the folk high schools had been recruited ever since Grundtvig's idea had been introduced into Sweden in the 1860s.

But the very existence of the Brunnsvik school was threatened by unexpected difficulties. State subsidies and other support which had been granted the earlier folk high schools were refused on the ground that the leadership of the school was considered too radical. Then it was the labor organizations, both the craft unions and the political party, which aided the undertaking. In part they voted direct subsidies to the school, and in part the societies round about the country would send young people there with scholarships. Slöjd and agriculture gave place to instruction in citizenship, sociology, economics, the history of civilization, and languages.

At the twenty-fifth anniversary of the Brunnsvik School, its former head master, Dr. Torsten Fogelqvist, said that this undertaking turned a new leaf in the history of Swedish popular education, and filled a new page with living text. In the century of democracy which was then beginning, the leaders of the school gave adherence to the principle that power, when sought and exercised without knowledge and without a disciplined sense of responsibility, is not vital strength but a mechanical means of pressure and oppression.

The young working men's high school soon acquired as a teacher, and for a time as head master, the present Foreign Minister of Sweden, Rickard Sandler. He formulated the program of Brunnsvik as an endeavor to increase the number of free human beings in our land. But it was soon clear to him that one course, or at most two courses, of six months each, was quite inadequate for those who wished to master any subject, while private study without guidance or plan might easily become supererogatory. In order to create system and definite lines for private study, he took the initiative in an educational movement of the working men themselves. This took shape in the organization known as Arbetarnas Bildningsförbund (A.B.F.) founded in the year 1912. The president of this association is still

Foreign Minister Rickard Sandler. A.B.F. is a national association made up of organizations from all over the country. Some of these are of national scope and are devoted each to a certain branch of the Labor movement, crafts union, political, cooperative, or educational. A.B.F. has for its purpose to organize libraries and lecture courses for working men, to assist in the purchase of books and to provide lecturers as well as to distribute plans for study circles or courses. The leadership is made up of representatives from the various national organizations. Current business is taken care of by a central bureau. The work is financed in part by the dues of the various organizations, in part by subsidies from the State and the provincial governments.

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Local organizations are distributed all over the country. They carry on their work in study circles which devote themselves to various subjects. During the year 1936, 5,886 circles with a membership of 76,365 have been carrying on studies. The circles receive directions as to how they can work with the aid of libraries, and toward the end of 1935, A.B.F. had at its disposal 1,431 libraries with an aggregate number of 488,702 volumes. During the year, 1,135,770 books were loaned to 124,278 borrowers. Lecture courses are also arranged in

connection with the work of the study circles.

The local societies are united in district organizations. These have as their task to arrange popular educational courses, vacation courses, study trips, and training courses for study leaders, librarians, and instructors. They promote the cooperation between the various national associations and the extension work of the folk high schools within the district. They keep a watchful eye on everything that has to do with the interests of the study circles and the libraries. They appoint the district instructors in cooperation with the A.B.F. central bureau. This central bureau has to plan the educational work, stimulate the interest in it, and inspect the libraries of the study circles. Lecture series and vacation courses have been given in various parts of the country, but a regular curriculum has hitherto been found only at Brunnsvik Folk High School. Within A.B.F. there are also study committees, one for each of the following subjects: State and local citizenship, economics, socialism, labor union problems, organization, philosophy and religion, literature, studies for women, amateur theatricals, music, gymnastics and physical training. The task of the committees is to give advice regarding the choice of literature and plan of study in general. In addition to the subjects named there are study circles which devote themselves to languages, art, history, geography, psychology, mathematics, natural sciences, medicine, technology, bookkeeping, and library work.

In the early years of A.B.F., the work was carried on independently, but in time it was seen that there would be advantages in cooperating with other educational organizations. The first to initiate such cooperation was the permanent educational society of the Good Templars. Now the courses are also arranged in conjunction with the National Order of Good Templars, with the Agricultural Youths' Association and the Rural Study Association. These five educational organizations cooperate in publishing a very valuable magazine, Folklig Kultur. In addition to this, A.B.F. publishes a monthly.

There is also a certain amount of cooperation with sister organizations in the other Scandinavian countries. One form of this is the exchange of students at the courses given in the different countries.

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In later years the radio has been not only indirectly but also directly of the greatest importance in Swedish educational work. Radio Service sends out every Sunday in the winter season a program for popular education, and moreover the various organizations have reserved hours for lectures of a popular educational character. Radio Service has for the past few years also arranged series of lectures for certain groups of listeners, who then receive letters and plans for their work. A large number of study circles throughout the country have eagerly taken advantage of this new form of instruction. The organization has also carried on correspondence courses in certain subjects and where the correspondents have not been able to gain access to the required books, it has sent out ambulatory libraries. In recent years, under its control, a collection of literature has been assembled with a view to providing libraries for workers in the forests, on the farms, and on public works—people who usually have not the means to buy books for themselves, and who often live far from settlements and communities where libraries are to be found. More than three hundred libraries, containing about 15,000 bound volumes, have been sent out to such groups. For sailors, A.B.F. has, together with the Seamen's Union, arranged educational courses that have special reference to their occupation.

Nor has it neglected studies in the world of reality which may mean so much in the development of the individual. It has therefore arranged inexpensive vacation journeys, both within Sweden itself and to foreign countries. These have been extremely popular.

The Swedes are a small nation so far as numbers are concerned, and if such a nation is to assert itself, it becomes necessary to make the most of the living human material. By means of travel in foreign countries, by contact with other races, to which not least a knowledge of languages constitutes the key, the mental horizon is widened and an

understanding of that which lies outside of the individual's narrow lot is created. This has been the purpose of the Swedish popular educational work carried on by A.B.F. The study master of the organization, Gunnar Hirdman, in his account of its activities, stresses that it has never formulated any theories to which it has been obliged to adhere. Its theoretical principles are contained in its practical work. This work must not in any way be confused with propaganda for political or labor union ideas. Propaganda has for its purpose to imbue people with certain opinions, but educational work exists for the sake of helping people to a broader understanding.

A few years after the organization of A.B.F., Sweden attained equal and universal suffrage. When the community since then has become steadily more democratic, and democratic in a deeper sense, it is certainly due not least to the widened views, the increased knowledge, the greater capacity for forming judgments, the increased strength and working power, which the mass of the people have gained

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through the popular education movement.

### Spring—1937

By Doris Wetzel Jacobsen

UROPE, look northward,—there is light aglow Where the auroral splendor of the sky Scatters the shadows of a lowering night; Europe, look northward to another light With power to pierce impenetrable woe, To banish hate and rout the age-old foe: Light from the minds of men has risen high.

Three countries stand as one to guard the North From bloody ravages of strife and greed, From the grim gestures of the beast of power; Three countries unified in purpose tower Over the wreckage of the past. Henceforth Look to them, vengeful Europe, and take heed.

### Harald Sohlberg

1867-1935

#### By JOHAN H. LANGAARD

N VIEWING contemporary art it is often what the work seems to promise for the future that has the strongest fascination for an interested public. And as the result of a movement which demanded above everything else the purely pictorial, this promise is usually

judged on the basis of form.

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Harald Sohlberg's style in painting is determined entirely by the period in which he first found himself as an artist—the Nineties. He has had little that was new to say in respect of form since then. As it turned out, Harald Sohlberg has not at all times had an equally strong hold on people. He was, in a sense, too far aside from the vital center of artistic progress. But it must not be thought on this account that he was unrecognized. When he died, it was clear to everyone who keeps up at all with our artistic life that Norway had lost one of her most distinguished artist personalities. That he belonged among these had long since been established once and for all by the selection of pictures which represents him in the National Gallery.

The large memorial exhibition arranged at the Artists' House in Oslo in September of last year did not, therefore, alter the general conception of Harald Sohlberg's position in Norwegian art. But the exhibition was excellently planned and we were forced to cast aside our customary prophetic zeal. Instead we found ourselves wondering how far an artist can succeed in realizing himself, his mind, and his being in his work. Seen from this angle, Sohlberg has more to say than

many another.

What the Nineties stand for in Norwegian art is briefly this: a return to a certain romantic way of feeling as a reaction against the dominant realistic attitude of the preceding decade. The greatest weight was laid upon expressing the mood. To this end a severe, compact line and intense, beautiful colors were cultivated. The picture was carefully labored over and smoothed out so that the surface should appear as precious as possible. In front of Sohlberg's works it is easier to think of firm, lustrous enamels and glass mosaics than of the material effects proper to oil painting.

Harald Sohlberg remained loyal to the ideals and form of his youth throughout his whole life in spite of all the changing trends that gradu-



The Church at Röros. 1902-3. In the Permanent Gallery at Trondheim

ally made themselves felt in art. He writes in his diary: "I have never gone out to meet the public. I have never set out to annoy it in order to attract attention to myself. Nor have I ever gone out to meet the critics or the painters. There is just one thing that I have gone out to meet and that with outstretched hands—my own conviction. It is dear to me. It means most to me."

Among his contemporaries Sohlberg was the only one who could say that he was free and entirely uninfluenced by, for example, French Impressionism. Even his form—the quality in his painting that has least to say to us—reveals his perseverance and rare strength of will. Every one of his paintings is the result of years of struggle. He never shirked the difficulties that met him, and he never let a picture out of his hands until it answered completely to his intentions. His production was extremely limited on this account. It is told of him that when he was making the sketches for his masterpiece Winter Night at Rondane, he stayed out night after night in the severe cold on the mountain,



Fisherman's Cottage. 1906. Property of Mr. Byron Smith, New York

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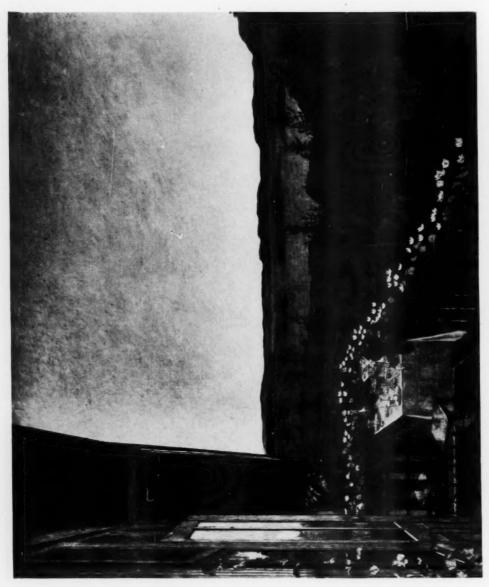
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worked with the light of an acetylene lantern, and kept the water for his paints from freezing in thermos bottles. On towards morning he would come home, frozen stiff but without having noticed it in his burning zeal for his work.

But Harald Sohlberg was more than just sheer strength of will, perseverance, and character. He was also, as his pictures without exception show, much of a dreamer and poet. He has painted the mountains



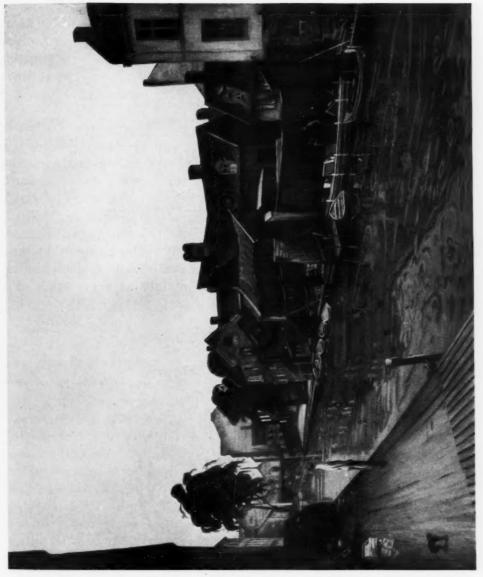
Summer Night. 1899. In the National Gallery, Oslo



Winter Night at Rondane. 1900-14. In the National Gallery, Oslo



Midnight, 1910. Property of Mr. Sverre Young, Oslo



The Aker River. 1934

in winter time, the glowing summer evenings beside the Fjord and the Aker river in Oslo, the streets of that city and of Röros—the little mining town in the bare, bleak mountains. For a landscape painter his work contains a great wealth of subjects, and his feeling for nature may safely be called comprehensive. But one does not get to the heart of his pictures by looking at them as impressions of nature arranged pictorially on a flat surface as form and color. In every instance the picture means, as I have said, something more. Last but not least, there is one particular mood that recurs frequently in the artist, a vast and silent loneliness.

This loneliness came over Sohlberg not only under the shadow of Rondane but also beside the Aker river. It appears in his pictures as a sort of church-like solemnity of the kind that may follow a deep and painful inner experience. The silence is never empty in Sohlberg's art. It is as though the echo of human voices were still trembling in the air after the people themselves have gone. The atmosphere, beneath the cold greenish-blue night skies he loved to paint, is charged with excitement. Sohlberg's loneliness has somehow within it an intimate relationship to life. And the strong-willed, poetic person who realizes himself in his landscape art reveals himself ultimately as very much of a dramatist also.





The Whaling Museum at Sandefjord

## In Sandefjord: Norway's New Bedford

By HANS BOGEN

ANDEFJORD in Norway has become for modern whaling what New Bedford was for the American whaling trade in the eighteenth and nineteenth centuries. It is a town of six thousand inhabitants, situated on the southwest coast of the Oslofjord, in the district known as Vestfold. Ever since 1905 Sandefjord has been the business center of the modern Norwegian and British whaling in the Antarctic, now operating below 50° south latitude from 60° west to 180° east longitude. For even on the British floating factories and whale-catchers the entire crew, from the manager to the youngest mess boy, are Norwegians.

It is natural, therefore, that the largest and most complete whaling museum in Europe should be at Sandefjord. The origin of modern museums is said to have been the collection of the more or less worthless curiosities of kings and princes. But in our time, especially in democracies, museum projects arise from reverence for the past and a feeling for tradition. That was the spirit which animated Consul Lars Christensen when, in 1917, by a deed of gift he presented to the town of Sandefjord the fine whaling museum named after his father, the



The Cranium of a Bottlenose

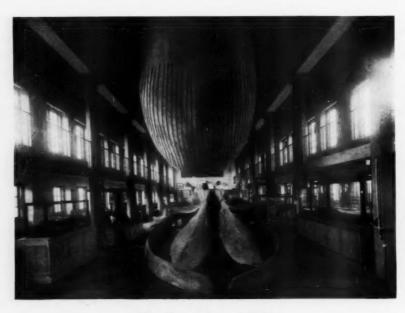
man who initiated modern Antarctic whaling: Commodore Chr. Christensen's Whaling Museum. But Mr. Christensen has repeatedly told me that the idea of giving his native town a whaling museum came to his mind in 1907 when for the first time he visited the museum at New Bedford which was given to the Old Dartmouth Historical Society by Mr. Henry H. Rogers. Without the American Whaling Museum at New Bedford, we should hardly have had the Norwegian Whaling Museum at Sandefjord.

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The museum itself is a dignified building, 110 feet long and

35 feet wide. Two whaling guns mount guard outside the main door. One of these belonged to Svend Foyn, the man who invented the modern explosive shell harpoon and initiated finback whaling in Norway



The Great Central Hall

in the sixties of the last century. In the central part of the building is the great hall, where our eye is caught by the model of a blue whale in natural size, 73 feet long. Under it lies the cranium of a blue whale. In the glass cases along the walls are various exhibits. On the right is an old-fashioned seal catcher, on the left a floating factory. Various whaling implements are hung on the columns that support the roof. Stairways lead from the entrance hall up to the galleries.

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The chief object of the museum is to tell the story of Norwegian whaling from its beginning in 1864 to the present day, by the presentation of ancient and modern whaling equipment. Side by side with a modern harpoon gun



A Modern Harpoon Gun and Shell and Below a Cross-Bow Used for Shooting Small Whales

and its explosive shell, we see the orgive, or cross-bow, used by the Norwegians on the west coast to shoot the small whales known as beaked whales. There are also exhibits from the seal fisheries and specimens of Arctic and Antarctic fauna. Among the latter a group of musk oxen from Greenland and some polar bears are conspicuous.

There are pictures and models of the famous old ships, the Fram, the Jason, the Discovery and the Norvegia, as well as of modern shore



Iron Pots Used by American Seal Catchers and Found in South Georgia

factories, floating factories, and whale catchers. On the walls hang prints and copper and steel engravings showing the old Dutch, American, and British whaling in the seventeenth, eighteenth, and nineteenth centuries. From 1775 to 1825 American and British vessels hunted the fur

seal and the sea elephant in Antarctic waters. From this period are some large iron kettles found in South Georgia, which have been used

by American seal hunters to try out the blubber.

No doubt the time is coming when the moving picture story will supersede the museum record. But there is one thing the moving picture will never supersede, and that is the literary treatment of a subject. The whaling museum in Sandefjord includes a very valuable library containing thousands of volumes and with a pleasant reading room. The collection of books and maps dealing with Antarctic topics and problems is especially full. In fact it is the most complete in the world, and would certainly be the envy of every historian interested in the history of whaling or in the mere geographical questions of the Southern Seas.



Among the Arctic Animals Mounted in the Museum Is the Group of a Polar Bear and Its Young Together with a Seal

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The Ski Museum at the Frognersæter Near Oslo

#### The Ski Museum at Oslo

By FINN QUALE

HE ORIGIN of skiing in Norway goes back to a past more distant than any of which we have historic records. Modern skiing, the down-hill run without pole, so swift that the earth is left behind and the runner flies through the air like a bird, the sudden abrupt turnings—this inimitable art was born in the mountain regions of Telemark, and from there it has spread to every land where snow is found.

The Telemark ski, that wonderful implement which to the uninitiate looks like a plain piece of wood, but which hides in its lines and proportions secrets so subtle that the highly developed technique of our time has not been able to improve upon its fundamental form, has run its triumphant course over the world. But with the general adoption of the Telemark ski, many local types that had been evolved in other districts were discarded, and were in danger of disappearing altogether. It is only in fairly recent times that the importance of preserving and studying these various types has been realized. The Society for the Advancement of the Ski Sport collected a number of such old skis, but they



Roald Amundsen's Tent and Equipment Used on His Expedition to the South Pole



The Kajaks Used by Nansen and Johansen on the First Expedition of the Fram

were stored in a cellar. At its annual meeting in 1902 the society voted to provide a suitable place for the collection, where it should be accessible to the public, and at the same time decided to acquire other articles of interest.

Many years were to pass before this resolve could be put into execution, but in December 1923 the museum was ready and could be opened—the first and at the time the only ski museum in the world. It was built from a design by the architect Ole Svane. Largely through the efforts of Dr. Einar Lindboe, 300,000 kroner had been collected for the building and fittings. Since then the exhibits have grown until all the available space is occupied, and the interest of the visiting public has steadily increased.

On the ground floor are three museum halls. One is reserved for polar equipment and contains invaluable mementoes of the famous expeditions of Nansen, Sverdrup, Amundsen, and others. Dr. Nansen himself assisted in the arrangement. The central room is the historical department. There skis from various localities are exhibited, with the Telemark ski occupying the place of bonor in the middle of the room. The forepart of a ski found in a swamp at Övrebö, and considered by scientists to be not less than 2,500 years old, attracts much attention. In the third hall

modern ski equip-There are bindsails, profiles of Swedish and Fincluded. On the club rooms, and in dressing-rooms distance runners. are always in use Holmenkollen ski

The museum from the State, Oslo donated the generous contribuildings and up-



Entrance to the Ski Museum

ment is shown. ings, ski-sleds, ski-hills, etc. Some nish skis are insecond floor are the cellar are and baths for long These quarters at the time of the races.

has no support but the city of site and has made butions to the keep.

## Bishop Ammundsen in Memoriam

By H. Fuglsang-Damgaard Bishop of Sjælland

N BISHOP VALDEMAR AMMUNDSEN the Danish Church has not only lost one of its great men, but his death is a loss to the churches of the North and to the cooperation of churches throughout the world. Bishop Ammundsen filled



Bishop Valdemar Ammundsen 1875 — 1936

some of the most important and influential positions in our church, and his inspiring personality was adequate in any place. As professor of church history at the University, he was not only the distinguished scholar, the admired and beloved teacher who set his stamp upon a generation of Denmark's clergymen, he was also a leader in the Christian student movement and a vigorous spokesman for social betterment on a Christian foundation.

Since childhood he had followed the struggle of the Danes in South Jutland with great interest and deep affection. In a decisive moment his word and his influence were laid on the scales for the benefit of the South Jutlanders. It was a matter of course that he should be made the first Danish bishop in South Jutland after the Reunion, and he fulfilled his difficult charge with a wisdom that has won him unstinted praise on all sides. Justice and sincerity, love for his own people combined with a profound understanding of and respect for the

distinctive characteristics of other nationals—these were the personal qualifications he brought to the task. Therefore he became a unifying force. Therefore he was able to advance the spiritual reunion as perhaps no other person. As the first Danish bishop in South Jutland, his name will be written in the hearts of the South Jutlanders and in the history of Denmark.



The Barrow as It Has Been Restored, the Sunken Portal Leading in to Where the Ship Lies Protected by a Newly Built Vault Lighted from Above

## A Viking Ship Found in Denmark

By ELSE MERRILD

A SHIP that is no ship, but only remains of decayed wood and rusty iron spikes, with what time and thieves have spared of its precious contents, is one of the most interesting and sensational discoveries in the archeological history of the North.

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The find was made in the spring of 1935 by the well-known Danish pharmacist P. Helweg Mikkelsen who, in the course of years, has been instrumental in making several important discoveries, in spite of the fact that he only devotes

himself to archeology as a hobby and is no professional. Mr. Helweg Mikkelsen had for the past two years been busy in the northeastern part of the island of Fyn where he had uncovered several graves from the Viking Age, when his attention was drawn one day to a pile of stones near by. A closer inspection revealed two rows of iron nails which were later shown to be the stern of Denmark's only viking ship, now officially christened the Ladby ship after the little village near which it was found.



The Ladby Ship at an Early Stage of the Excavations, in the Background Kerteminde Fjord, Where It May Have Sailed in to Its Last Resting Place

Mr. Helweg Mikkelsen at once reported the matter to the National Museum in Copenhagen. Mr. G. Rosenberg, one of the chief experts in Europe within the field of conserving antiquities, set out immediately for Ladby, and by carrying the excavation a little further, he soon confirmed Mr. Helweg Mikkelsen's optimistic surmise. It was a viking ship buried in a mound about one thousand years ago as a grave for some great chieftain or king. Whether the happy surprise of the finders was not tinged with a little bitterness, we shall not attempt to say. No doubt it lies in the nature of the archeologist's work that he must be prepared for disappointments. It soon appeared that the Ladby ship was almost entirely crumbled and furthermore that it had been plundered, as was evident even before reaching the inner part. The ship had been very carefully covered. Boards had been laid from gunwale to gunwale with the exception of the space occupied by the sepulchral chamber itself, over which a kind of roof had been built. Earth and sod had been piled over the whole. But the cover over the grave showed traces of having been disturbed, and as the investigators came down into the sepulchral chamber, their worst fears were realized. There was not a single human bone. The body of the buried chieftain had evidently been dragged out of the ship, in order to give the thieves more room for their operations, and in order that they could more easily rob the body of the valuables upon it.

In Norway several finds of this kind have been made.

Almost perfect viking ships have been taken out from the earth that had hidden them for centuries. The two most famous are the Gokstad and the Oseberg ship, which readers of the American Scandi-NAVIAN REVIEW will remember from earlier articles. One reason why these were in such good condition is that they had been buried in a blue clay, which conserves the wood, whereas the Ladby ship lies in a mixture of clay and sand, through which the water has seeped in, and although the wood was oak, it has nevertheless suffered from the moisture. The parts that are best preserved are those adjacent to metal, in other words chiefly the wood de sic the gir pie bo

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surrounding the more than two thousand iron nails. Some parts of the ship can only be traced through the impression that has been made on the earth, which is now in effect a mold lined with a crust of decayed wood. These impressions in the firm earth under the hull are so plain that they give us a clear and accurate picture of the form of the ship both as a whole and in many details, but of course it is out of the question to dig the earth out from under. When we say that a ship has been discovered and excavated, it must not be understood as though one could lift it out of the ground and eventually move it to some other place.

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When the Ladby ship, in spite of its poor preservation, has made somewhat of a sensation, it is in part because of its valuable contents and in

part because it is the first viking ship that has been found set in a barrow in Denmark. There have been unearthed smaller boats dating from earlier times which have been used as sepulchres, and we know therefore that this form of burial has been common in this country in the seventh and eighth centuries; but not till now that we have found the first long-ship have we had any proof that the custom prevailed down through the Viking Age.

It is self-evident that the work, which Mr. Rosenberg undertook with the assistance of Mr. Helweg Mikkelsen, was a difficult and delicate task that required much time. During the summers of 1935 and 1936 the ship has been excavated and the earth removed. A vault lighted from above, built after a design by Professor Chr. Nökkentved, has been erected over the ship and protects it against the uncer-

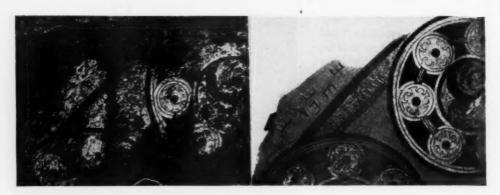


The Ladby Ship in the Glass Case That Has Been Built around It

tain climate of Denmark so that it will be preserved for posterity. Over this vault the barrow has again been raised.

Your correspondent has paid a visit to the unique museum at Ladby. To reach it we drive along narrow country roads through a typical Danish landscape with gentle slopes among which the barrow appears only as a natural rather elongated hill, quite in harmony with the surrounding landscape. From the top of it there is a view over an arm of Kerteminde Fjord, through which perhaps the ship sailed in on its last voyage. Only an inconspicuous sunken portal in one end of the barrow betrays that it is not quite an ordinary hill. But once we enter the portal we leave camouflage and idyl behind us to be confronted with historical evidence soberly presented.

When we come in, we see the viking ship in its full length clearly revealed by



Fragment of a Decorated Wooden Surface, to the Left as It Appeared When Found, to the Right as It Has Been Restored

the strong daylight that pours in from above. It is a somewhat sinister and gruesome sight with the many skeletons of animals that are yellowing there. The venerable memorial of antiquity is enclosed by glittering modernity in the form of an elliptical case of glass and steel, which separates it from the surrounding passage, and protects it against too curious visitors. At the opposite end a door leads into the furnace room. In order to

conserve the ship, the whole is air-conditioned by means of an elaborate system which fixes the temperature and degree of humidity to a nicety. Fortunately this atmosphere is also pleasant for human beings.

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In the holy of holies, on some boards in the bottom of the ship, are two seemingly immovable figures, Mr. Rosenberg and a young assistant. They are intensely occupied with delicate instruments, brushes,



The Bent Nails Which Are Supposed to Have Held the Mane of the Dragon in the Stem of the Ship. They Are Mounted in Their Original Place on a Block of Cement

and mysterious fluids, cleaning and arranging some strange piles of—who knows what? Work is going on all the time in the Ladby ship, and it is hoped that the operations may be sufficiently far advanced so that the official opening can take place in the early part of the summer. Mr. Rosenberg picks his way carefully over the boards and emerges from the closed cage, which is locked again behind him. He is not a man of many words, but relates the story of the ship and the excavation in a sober and quietly expert manner that gives weight to what he says.

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The Ladby ship, as might be expected, is very similar to the Norwegian viking ships. It is of about the same length as the Gokstad and the Oseberg ship, i.e. twenty-two meters, but while the Norwegian ships have a width of five meters, the Danish is only three meters wide. It has therefore been a rapid sailer and probably dangerous in battle. The stem, like that of the Norwegian viking ships, is turned to the South. The dead were sailing toward Valhall, and the old Norsemen always imagined this paradise of pagan times to be in the South where it was light and warm, far away from the cold and gloomy North.

The stem has been decorated with a dragon's head of wood which, however, is quite crumbled. We can trace it through an arched line of twelve little bent iron nails which have probably held the mane on the dragon's neck. It would have been possible to reconstruct the missing dragon's head from others which we possess, but Mr. Rosenberg has instead chosen to leave the nails exposed, merely mounting them on a cement block which holds them in place. In this manner the onlooker can see what is original and what is artificial.

In the bow of the ship a huge anchor of iron is leaning against the side, reaching from the gunwale to the bottom, and under it lies a heavy iron chain consisting of large oblong links. The rest of the forepart of the ship is filled by skeletons of horses. The dead chieftain must come to Valhall in a manner suitable to his rank, with ship, weapons, horses, dogs, and everything else that belonged to a great man. Evidently eleven horses have been considered a proper escort for the dead man to the happy hunting grounds of Valhall. One side of the ship has been crushed down a little, because it has not been sufficiently well supported to resist the pressure of the heavy bodies of the horses. One skeleton in its trappings lies at some little distance from the others and nearer the resting place of its lord. This has probably been the favorite horse of the buried man. There are also some skeletons of dogs. Hitherto three have been uncovered, but it is thought that a fourth may be hidden under the bones of the horses.

Among the bones of animals were found a number of metal parts of harness and trappings for horses and dogs. Among these was a piece designed to link together four dogs, and this piece has been very important in helping to fix the time when the Ladby ship was buried. It is of chased gilded bronze and consists of one larger hollow part and a smaller solid piece, which are linked together. Both these pieces are formed with a design of two animal figures facing each other in what is known as the Jellinge style which prevailed in Denmark in the first half of the tenth century. There are also remains of a leather strap probably designed to be wound around the wrist, as well as straps that have been fixed to the collars of the dogs. Near the horses there are a number of mountings of iron, bronze, tin, and lead, in part silvered, and on the other side lies an iron axe which probably has been used in killing the horses.

The entire forepart of the ship has been undisturbed, although the cover of wood has been depressed a little by the heavy earth that has been piled over it. But as soon as we move on to the other parts of the ship we find various irregularities. The mast has stood about amidships. Four heavy rings on the gunwale, two on each side, have served to fasten the shrouds that held the mast in place. On the east side the two rings have been forced out of their position and the black earth mixed with yellow sand has entered the ship where the board cover was defective.

Next we come to the four meters of the ship's length which have been the sepulchral chamber proper. The roof plainly shows the extent of the plundering. All through the chamber from the gunwale to the bottom was found a mass of fragments of all kinds of articles mixed with earth. There were more than five hundred pieces of iron, bronze, gold, silver, tin, and lead, as well as bits of cloth, leather, and wood, which have been covered up, and there are still more to be explored. From some of the broken surfaces of the metals we can see that the plundering must have taken place in medieval times.

A number of little bits of gold and silver ornaments, among them rosettes and borders of exceedingly fine filigree work have no doubt been torn loose from the clothing of the dead when the looters dragged the body out of the grave in order to rob it of all valuables. The chieftain's armour, sword, and any other weapons he may have carried, which no doubt were all richly ornamented with gold and silver, have of course been taken. A finely decorated plate of gold, which looks as if it came from a sword hilt, is truly a modest relic.

On the other hand a costume of woollen cloth, probably a riding habit, was found to cover two complete and exceedingly fine sets of horse trappings. The bronze mounting and silver plating, the decorated leather straps, and ornamented wood of the saddles are of such unique magnificence that experts doubt whether another find of equal richness has ever been unearthed. Near one side of the ship

a piece of wood was found painted with a pattern in yellow, blue-black, red, and green. Whether this very handsome decoration has had its place in the interior of the sepulchral chamber or possibly came from a bed or a high seat, has not been definitely determined.

Outside of the ship the excavators, in the very beginning of their work, found the first proof that the ship contained the grave of a man. This was a bundle of forty-five iron arrows with two-edged, lanced-formed points and wooden shafts, ready to place on the bow-string. They have probably been dropped there by the looters on their way out. In the stern, aft of the sepulchral chamber, nothing has yet been found. Perhaps everything there has been of materials that are now entirely crumbled.

As for the construction of the Ladby ship, it is like all ships in the North in olden times, clincher-built. Each board overlaps the other and the profile is very much like that of the Gokstad ship. Everywhere the cracks between the planks have been caulked with loosely twined woollen threads. On either side of the T-shaped keel there are seven strakes of tapering width, the middle one being narrower and thicker than the others. This indicates that the ship has been divided in compartments like those of the Norwegian viking ships. The ribs have gone from one thick plank to another and have carried the cross-pieces to which the knees reaching to the gunwale were fastened. The bottom boards rested in a groove on the cross-pieces by the side of the knees. Besides carrying sail, the Ladby ship has of course been equipped so that it could be rowed, and in spite of its great slenderness it was capable of holding about thirty men.

When the chieftain was given such a splendid equipment in his grave, it was because the old Norsemen believed that the dead in Valhall could enjoy their earthly possessions. We cannot, however,

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infer that because the body was laid in a ship it was thought that the dead would go on viking expeditions. Women too were buried in ships, and women did not go on viking expeditions. It would seem rather that behind the burial in a ship there lurks a conception of the ferry which should earry the dead to the abodes of the blessed, like Charon's ferry among the Greeks. As a curiosity we may mention that it was customary among the old Norsemen to give the dead a "Charon penny" in his mouth if he did not have his own ship.

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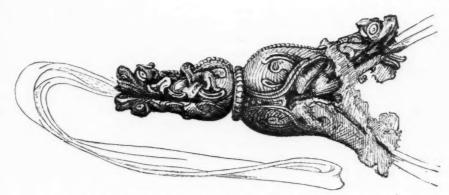
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was that their ever, As the different fragments are taken up from the ship, they are closely examined and when possible conserved. The first part of the process takes place in Kerteminde, where Mr. Rosenberg lives during the excavations, but the final treatment will be given in Copenhagen. Then when the various articles from the ship are ready from the hand of the expert, they will be returned to their original place in the ship, which will then be one of the most unique museums in the Old World. It will tell the people of our times about our forefathers, and it will be a deeply intimate tale, for where can the impressions from the past be stronger than just there where the ancient objects have been found?



A Gilded Bronze Piece with Straps for Leading Four Dogs and Another Strap for Winding Around the Wrist (Restored)

#### New Danish Books

By Julius Clausen

COMEDY entitled The Emperor of Make Believe was recently produced at a London theater. The joint work of two English authors, Madge Pemberton and Malcolm Morley, it has to do mainly with the supposed love of Hans Christian Andersen-or Hans Andersen, as the English call him-for Jenny Lind. The comedy is well constructed, and the authors had the good fortune to find in the intelligent English actor, Ernest Thesiger, an interpreter who was able to portray to perfection the strange personality of the great fairy-tale writer-his mixture of vanity and humility, his diffidence side by side with the need and desire to venture out into the wide world and visit countries which a hundred years ago were well off the beaten track.

But there were a few things in this Andersen comedy which stuck in the throat of a Danish spectator. In the first place there is a distortion of the facts. In the last act we see Andersen, during his sojourn in London in 1847, visit Jenny Lind at the opera in the entr'acte, propose to her, and meet with a gentle refusal. It is true that Andersen had been greatly fascinated by the Swedish Nightingale when she had visited Copenhagen some years earlier, and in his autobiography he says that Jenny Lind has had more importance for his writing than books and people—the fairy tales "The Nightingale" and "The Angel" are of course inspired by her. But he lacked the courage to make a direct proposal, and in a letter from London ridicules the rumor that Jenny Lind had rejected him, as some of the London papers had reported.

This letter is to be found among hundreds of other unprinted letters in the large new work H. C. Andersens Brev-



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Hans Christian Andersen

A Newly Discovered Pencil Drawing by
the Architect Hans Chr. Hansen Shows
the Poet Wearing a Turkish Fez

veksling med Edvard og Henriette Collin which has just been completed, a model edition in four sumptuous volumes. The Collin family, and especially the oldest son of the house, the financier and esthete, Edvard Collin, were the first to take Andersen up during his immature beginnings and they never let him down. In recent years there have been bitter controversies among the descendants of the Collin family. Some of them broke away from the tradition and declared that most of the members of this intelligent but unimaginative and rationalistic family had treated the young poet with chilly and disdainful superiority. To be sure, Andersen went in and out like a son of the house, but they laughed at his peculiarities, found him affected and hysterical, made game of his vanity-in short, teased and mocked him, albeit with a certain Copenhagen geniality. There is this to be said, however, that humanly speaking it must be rather difficult to get a world view of a person one has known as a crude and naïve boy-which is what Andersen was when he first came into the Collin home. The English comedy has obtained its view of the poet and the family, most of the members of which appear in it, from this source. The Collins in the play make fun of Andersen, laugh at his manners, and fail to understand his poetic temperament. But this, too, is a distortion of the actual state of affairs, which is correctly presented in this extensive correspondence.

The Collins were primarily sensible and practical people. It was perhaps difficult for them to follow Andersen in his poetic flights, but they bowed before the pronouncements from the great world outside, the dazzling international dicta. And in Edvard Collin, who was the same age as Andersen, he had a friend whom he could ill have spared. Collin ordered with practical hand Andersen's money matters, looked after letters of credit for him on his numerous trips abroad, economized, and directed. It may seem ridiculous in our day that an author of the world stature of Hans Christian Andersen should leave only five thousand dollars. But it must be remembered that he lived in the days of piracy before the Bern Convention and the copyright laws. Then, too, Andersen was so pleased at seeing himself in print in as many languages as possible that the question of honoraria was a secondary consideration with him. He was a bachelor and demanded very little for himself, if he could only satisfy his passion for travel.

But Collin was more than Hans Christian Andersen's manager. He was also his mentor, the worldly-wise counsellor who told his poet friend when he should act

and when not. Edvard Collin is sometimes playful in his letters, but again he speaks his mind when the young poet needs bracing up. Practical and amiable, he is ironic over Andersen's joy at seeing himself fêted. The poet tells him how magnificently he has been received by the Grand Duke of Weimar, but at the same time complains at how little he is regarded in Denmark. Collin replies: "You are popular in Germany, in Weimar they are spoiling you, you are being kissed and hugged by the notables there. We who are your friends here at home and who do not relish the idea of men's kissing each other anyway-we do not melt with emotion over it, but we rejoice in our hearts over the real kernel of the story, namely that you are successful, that you are winning friends, and that altogether you have been happy and contented on this trip. When you take this to be the proper state of things such as should go on to all eternity and compare it with the coffee hour at home where my sister teases you, you immediately concoct a story for yourself, with your extraordinary powers of imagination, of how you are despised in Denmark and of how you despise Denmark. And both notions are absolutely false, for at bottom you and Denmark get on excellently together. Aren't your fairy tales loved in Denmark?" Here in a few lines we have at the same time a portrait of the sober and objective Collin and of the sensitive and capricious poet.

In spite of the well meant and just trouncings that Collin now and then in his letters administers to the extremely unreasonable and sometimes hysterical poet, Andersen loved him. He understood instinctively that he was being chastened in love, and indeed the poet could have found no better friend. Collin represented just those ounces of rationalism that are really valuable and practical for a poet. Only on one point did Andersen suffer a disappointment. In his young days he asks his friend as a "proof of your regard,

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Edvard Collin From a Painting by C. A. Jensen

say du [thou] to me. By word of mouth I could never ask you to do so, it must be done now while I am away." But Collin answers that this outward form of greater intimacy ill accords with his nature: "Andersen! You must not misunderstand me. Why make this change in our relationship? Is it to give others a sign of our friendship—that would be superfluous. Why then begin under a changed form, a form which is in itself an insignificant thing but which is alien to my feelings?" Andersen was very much hurt by this rejection of the symbol of friendship and never forgot it.

This correspondence is an extremely valuable addition to the literature about Hans Christian Andersen. Just because these letters were not intended for others than those to whom they were addressed, they are fresh, spontaneous, and vivid in expression. They give many excellent, impulsive sketches from Andersen's trav-

els and reveal to an unusual degree H. C. Andersen intime. These letters, which were willed to the Royal Library in Copenhagen and are now published for the first time, are among the most important literary products of the past year. They are edited by C. Pehrend and H. Topsöe-Jensen and published with the aid of the Carlsberg Fund.

KAJ MUNK has become a prominent name in Danish literature of recent years. Entirely in a class by himself, he might almost be called a problematical writer. Sometimes he fascinates and delights us with his vigorous originality and luxuriant fancy. And again he annoys us with an ebullient and puerile tone testifying to an unexampled disrespect for tradition and accepted values. Kaj Munk is a clergyman in the Danish State Church and ministers to a little country charge in West Jutland. But he is no ordinary clergyman. Like many of the younger Danish theologians, he prefers to preach Christianity in his own way and has a passion for pursuing the figurative language of religion right out into the realm of the vernacular, is not afraid even of a mild oath now and then. He is liked by his congregation for his simple humanity and helpfulness, but he occasionally gives them surprises. If it seems more natural to him to express his thoughts in that way, he may deliver a fairy tale instead of an orthodox sermon from the pulpit. One evening he called a meeting in the hall but stayed away himself. People waited for a long time but in vain. And when they asked him later what it meant, he replied: "Oh, I just wanted to give you a chance to speak a little ill of me." Eccentric as clergyman and eccentric as author, we may expect anything from him. He has had several "historical" plays produced at Copenhagen theaters: En Idealist with Herod as the main figure, Cant with Henry VIII as the model of English hypocrisy, and De Udvalgte

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The Author and Pastor, Kai Munk, with His Man Johan Hunting at Rejkjær in West Jutland

(The Chosen People) on Old Testament themes. But these plays are really historical only in choice of names and costumes, for the characters do not speak in the style of any period, but are quite modern in thought and speech. Munk knows how to build up a dramatic situation so surprising and so moving that it makes the spectator shiver up and down his spine. But he is also capable of ruining a good idea by driving it to the point of caricature, and in his satire he is satisfied with jokes that a high school boy could produce.

All this is true also of his latest play Sejren (The Victor) with the subtitle A Play about the World Today. Without pettiness he writes here about Mussolini and the war in Ethiopia. There can be no doubt about the character, although Munk contents himself with designating Mussolini as "the Chancellor." In lively sketches he gives examples of diplomatic intrigue, and hits out at the Catholic Church which, with a poor attempt at wit, he gives credit only for its discovery of Benedictine. The idea of the comedy is that a victor can ride to death

on his victories, something which, as we all know, was remarked by King Pyrrhus long ago when he declaimed the famous words: "Another such victory and we are lost!" The Chancellor has been through the World War, knows its horrors, and proclaims himself loudly on the side of peace. He desires to procure Italy room for expansion, but by peaceful means. In this he is secretly opposed by those interested in the manufacture of explosives. And in order not to be forced out-he has become accustomed to the sweets of power and cannot forego them-he forms a cartel with his opponents, betrays his own sympathies, declares war. He is now possessed by the spirit of arrogance. It is in vain that his one son who believed in his father's pacifism commits suicide, that the other comes home from the war mutilated by the enemy, in vain that his pious wife implores him to stop and not break with the church—the Caesar mania has gripped him as it did Napoleon and he is helpless in its power. It is apparently to show this "Beyond Human Power" that Munk has written this play which scintillates with life and vigorous situations, but yet seems to have been written from Monday to Saturday, so sketchily and loosely is it constructed. A strange combination of firmness and laxness, at once brilliant and slipshod.

In a preface the author has denied the resemblance: "The author historical stands outside of life and looks in at it. It is not the actual events and persons that he wishes to interpret; for he is not a historian. Thus the Italy of this play is not the Italy of the map, its Chancellor is not the Fascist dictator, its Minister of Finance has nothing to do with the real one. Only the faces resemble; for the author has paused before those faces that stand out most clearly from the confusion of the age, hoping to find behind them the one thing he is seeking: the mind. The human heart, not of the individual, but of the age."

This facial resemblance—besides "the Chancellor" there are unmistakable caricatures of the King and Queen—was, however, sufficient for the censor to decree that because of international considerations there could be no question of allowing Kaj Munk's Sejren to be produced in a public theater in Denmark. Perhaps they are less cautious in the United States.

Of quite a different type from Kaj Munk is the prolific writer of entertaining stories, PALLE ROSENKRANTZ. He comes of one of the oldest noble families of Denmark and has the title of baron, but earns his living as a lawyer and writer. He is now a man of almost seventy and has at least as many works to his credit as he has years. With fluent and facile pen he has written historical novels, cleverly constructed comedies, and fantastic detective stories which in a larger land than Denmark would have made Rosenkrantz a wealthy author-something in the way of an Edgar Wallace. But he has also literary ambitions as well as a great deal of hereditary culture, and wide knowledge. All of this Palle Rosenkrantz has disclosed in the last, very considerable, book he has published: Eneboeren (The Hermit). Although somewhat negligent in style, this novel makes very entertaining reading. It is full of excitement and variety, and at the same time rich in ideas and psychological problems.

The Hermit is the apotheosis of a young man, the spoiled child of fortune. But before he reaches that stage, he has gone through a great deal. It is the spineless life story of a self-centered libertine that is told here. He is a Narcissus type, a self-admirer, who in spite of all his efforts never learns to love, although he makes the most varied types of women his mistresses. He never gets beyond the point of being in love with his own passion. With a sidelong glance at the mod-



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Baron Palle Rosenkrantz

ern Freudian psychology of sex with all its teaching about "inhibitions" and "sub-limations," the author allows an erotic experience in Adam's adolescence to be the cause of his rapid enlistment among the male votaries of the cult of Venus. As a seventeen-year-old high school student he seduces a still younger girl and is expelled from school. Through his family connections he receives an aristocratic polish on an English estate, where he makes his next conquest. But the page has now had enough of these exalted circles and goes to sea for a couple of years. We next meet the wealthy heir leading the life of

a good-for-nothing in Rome where he is on the verge of a genuine attachment. But again he breaks away, returns to Denmark where his estate has stood waiting for him, and from pure caprice marries a conventional young lady from a country manor. The marriage is unhappy. Adam again breaks away. He now feels himself without aim or object and finally, after many adventures, ends up as a hermit; for the modern collectivism has always been a bugbear to this spoiled egotist.

It is a strange psychopathic figure that Rosenkrantz has conjured up here, and however distasteful, not without interest and depth. And the author is thoroughly familiar with the life both on English and Danish estates and feels no less at home in the refined atmosphere of Rome—before Mussolini. A diffuse and chatty book, but very entertaining—probably Rosenkrantz's best.

Otherwise the Danish book crop for last year has afforded no great surprises. We should, however, mention the continuation of Martin Andersen Nexo's delightful childhood reminiscences. This second volume is entitled Under Aaben Himmel (Under Open Skies) and describes the author's life as a herd boy on the island of Bornholm. A rich and charming book. And the brilliant travel writer and archeologist Frederik Poulsen has given in his Nye Sjæle (New Souls) a series of sketches from Germany, France, Poland, Jugoslavia, Spain, and Greece-a splendid travel book by a modern Ulysses.

## Ecstasy

Freely rendered after the Modern Icelandic of Matthias Jochumsson

#### By CHARLES WHARTON STORK

BY THE MIGHT of the spirit uplifted sheer I was borne to the mountain's crest; And my soul was a spring, so cool and clear, Apart from the world's unrest.

From the crags all around, as I forced my way, There were voices that screamed for my blood, There were trolls mid the mist at their perilous play, Till high on the summit I stood.

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I had suffered, it seemed, the bitterest pain That flesh ever lived through before; But, the danger now done, I was strong again, And my poor heart trembled no more.

Sweet air I drank in, like one of the blest, I was swimming on waves of power, And every seed in the dark of my breast Was quickened with gold that hour.

But the while my senses were still distraught, My tranquil spirit was free, And I heard strange harp-notes within me, wrought As of manifold minstrelsy.



#### Gustav Cassel

A World-Famous Teacher, Writer, and Thinker on Our Daily Problems

BY ERIK T. H. KJELLSTROM

FEW MONTHS ago one of Sweden's most famous scholars, Professor emeritus Gustav Cassel, celebrated his seventieth birthday. Almost half a century of work in the fields of pure and applied economics was then behind him. Still he appeared as agile and enthusiastic as ever. "To me life is work," he told an interviewer. "While I have retired from my work at the University of Stockholm, I have still much to do. When I was young I used to keep physically fit by participating in Swedish folk dances. Nowadays I play golf to preserve my agility."

That age has not hampered Professor Cassel's desire to lend a helping hand to the world in its struggle to solve the pressing economic problems of our day, is readily seen if one scans the lists of his recent contributions to the science of political economy and above all monetary theory. His influence in these matters is considerable, and it is, indeed, doubtful if any monetary theorist has had more effect upon practical policies since the end of the World War than Professor Cassel.

Many a parliamentary debate on practical monetary problems has revolved around the name of Gustav Cassel. Because of his unusual gift of clarity of expression, scholars and laymen alike have found little difficulty in understanding his writing. His thoughts have seldom been hidden under the cloak of purely academic interests. Instead he has directed a goodly part of his efforts to the solution of the world's practical economic problems. And he has done it in a clear and practical manner.



Swedish News Exchange
Professor Cassel

As Professor Cassel has always adhered to the principle that life is work, it is rather futile to attempt an enumeration of all his written contributions. His scholarly works have been translated into nearly every living language—Japanese not excluded! His foremost work, The Theory of Social Economy, was written in German prior to the World War, but not published until after the termination of the hostilities. It has long been one of the world's most widely read textbooks. In 1899 he published a "paper" called "Outlines of an Elementary Theory of Prices," and in 1903 a monograph

entitled The Nature and Necessity of Interest. A number of his other and more recent treatises are as eagerly read by students of political-or as Cassel prefers to call it social-economy. While his scholarly contributions are numerous, his writing has not been confined to such tracts merely. He is also one of Sweden's foremost journalists. As such he has undoubtedly done much to influence and educate public opinion on matters of grave importance to the nation and the world. And if one goes through the Quarterly Reports of the bank, Skandinaviska Kreditaktiebolaget, one will find an imposing number of analytical articles from his pen.

That his influence during the last two decades in practical monetary affairs has been great, if not unparalleled—can hardly be disputed. We may, therefore, well inquire what Professor Cassel has done to advance the theory of political economy. On this point even the most learned are sometimes in disagreement. But perhaps one does well to recall the words of the White Queen in "Through the Looking Glass": "She's in that state of mind, that she wants to deny something—only she doesn't know what to deny!"

Before Professor Cassel ventured into the theory of social economy, he had devoted several years to the science of mathematics. There is, therefore, little doubt that his general views on economics have been partially influenced by his early bent of mind. The works of the French-Swiss economist Léon Walras also did much to stimulate Gustav Cassel's general approach. He found difficulty in accepting the old so-called subjective theory of value and started out to eliminate "the whole of the old theory of value as an independent chapter of economics and to build up the science from the beginning on the theory of prices. . . ." He paid little attention to any underlying psychological conceptions and approached the subject on the principle that "human judgments of value are of their very nature relative, and in practice men have always found it necessary to reduce them to a common measure—money. In practical economic life . . . the emotional intensity of the demand is only considered in so far as it enters into money valuations. This ought to fix the limits of economic science; it can consider subjective economic elements only as they are manifested in monetary valuations." And again the work of "technical economics proper" is according to Professor Cassel to "elucidate pricing."

To him economics is a quantitative, measurable science. "Only to those activities which are conducted under the condition that the possible satisfaction of wants is limited," he gives the name "economic." From this general proposition he builds up his "principle of scarcity," which is, if not the center, at least one of the most fundamental points in Professor Cassel's concept of an "economic situation," the subject matter of social economy.

While it is not the object here to dwell upon the intricacies of Professor Cassel's reasoning-his method is largely of a deductive nature—it may be worth while to note his own justification for applying the term social economy rather than the usual "political economy" or "economics." He says: "I call this work The Theory of Social Economy. The meaning of this is that I intend to treat the economic relations of a whole social body as far as possible irrespective of its extension, its organization, its laws of property, etc. . . . " Thus his scope is broad, limited perhaps only by his own definition of what constitutes an economic situation. To what extent his contributions are definitely original must be reserved for the learned to discuss, and they have sometimes as the Red Queen remarks, "A nasty, vicious temper!"

As prices and price determination, to the mind of Professor Cassel, is the center of technical economics proper, it is but natural that he devotes a great deal of attention to the problems of the up and down swings of general business conditions, the so-called business or trade cycles, as well as the intricate matters of such ordinary things as money, credit, and gold. Long an ardent defender of the gold standard, he has now recently written a treatise in which he exposes the impossibilities of re-erecting the structure of the international gold standard. While this apparent change of mind has caused much comment, Professor Cassel explains that he himself has not changed, it is the entire world situation that has changed. Thus Professor Cassel, once one of the most illustrious spokesmen for the gold standard, explains his change of at-

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titude. Whatever subsequent events will prove to be correct for or against the gold standard on a truly international basis, the words of Professor Cassel carry weight now as ever.

His name and his work is rightfully esteemed in Sweden and in the world at large. Whether one agrees or disagrees with the theories or general social philosophy of Professor Gustav Cassel, one must bow in reverence to his magnificent efforts, his enthusiasm and his agility in the midst of our turbulent economic world. Perhaps it is much because of him, his teaching, his writing, that Sweden has been able to weather so many economic storms. At least, he has never hesitated to lend a helping hand!

### And of the Church not a Trace

By GUNNAR GUNNARSSON

Translated by MEKKIN SVEINSON PERKINS

F THE SUN had been shining the Dean would hardly have been in the very worst humor all that day.

But when one is making a visitation in a desolate mountain region where the view of familiar peaks is the only certain guide, and one is then suddenly robbed of that guide by a dense, smoke-like fog; when one is reduced to finding one's way by instinct alone, and is compelled to guess which of the countless crosspaths leads to the remote parish church one must visit for the sake of formality; when one is certain to find the parsonage in such a condition that putting up there for the night will be entirely out of the question, and one is therefore compelled to ride five miles out and five miles back merely for the sake of securing a record for a

visitation register; when, just between ourselves, one has been greatly tempted to, let us say, compose that record according to the judgment and testimony of a reliable person, but dares not for fear of the many tales and their possible effect on an expected promotion to the next vacancy in a bishop's see; when one is approaching fifty, inclined to the portly, and accustomed to the comforts of life; when the saddle-girth bursts as soon as one has, with great difficulty, succeeded in mounting, and the nag is skittish and, as if on purpose, stumbles over every stone in its path; in brief, when all things conspire against one, then, so help me God, there is no reason for being in a radiant

Furthermore, when, being ravenously

hungry, one dismounts far up in the mountains and is preparing to enjoy a certainly not sumptuous yet, in the circumstances, fairly good repast, and one finds that the eggs have been broken, the butter runs like oil, the meat is tainted, the bread dry and crumbled, then, if one is at all human like Dean Sera Jon Eilifsson, one is bound to feel oneself so methodically pursued and tormented by misfortune, in a most reprehensible alliance with stern reality, that one must consider it a renunciation of one's most sacred rights to fail to be irritated and uncompromising towards any and all things life chooses to hand one, and the mere thought of such a renunciation would seem an insult to one's dignity.

The Dean's expectations were amply fulfilled.

The parsonage at Sandur proved to be so free of all pretensions that it seemed more like a ruined outhouse than a human habitation.

On seeing this, the Dean became a trifle more conciliatory. Now he could throw into the discard the real reasons for his bad humor, that is, his petty personal annoyances, and pretend that the dignity of his office and his Christian zeal had been offended.

He knew that the old pastor, Sera Hallur, lived the life of a bachelor. But he did not know that Sera Hallur had no attendant other than an old dog Kopur, whose sole duty consisted in lying on the sod roof and warning of the approach of visitors. Kopur was far from overworked in this his one and only occupation. But he performed it with exceptional conscientiousness and all possible honor, whenever he had the chance. He would set up a long-drawn-out soprano howl the moment any living creature even showed itself on the ridge about a mile away, and could not be persuaded to desist until the visitor had been received by Sera Hallur and he himself had collected his compensation in the form of the usual pat on

his long-haired body. Only then did he feel that his duty had been fully performed. With an openly insolent sniff at the stranger—obviously meant to serve as an appraisal of him—he would draw back, either snarling angrily or wagging his tail in a friendly fashion.

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Never had anyone been so little to his liking as the Dean Sera Jon Eilifsson. Kopur instantly showed his teeth and displayed a frank hostility by taking up his post at his master's side, bristling and growling threateningly, and with constant sidelong glances trying to ascertain whether Sera Hallur did not think the occasion called for a corporal overhauling.

The Dean fully understood the implication and felt even more enraged. He did not like being reminded of the fact that animals could not endure him. Indeed, he could scarcely contain himself and display ordinary courtesy when at last he addressed the suspicious-looking, shabby, long-bearded person who presented himself as pastor.

"What kind of a wild beast is that you have running loose to terrify and injure peaceful wayfarers, Sera Hallur? If you have a gun, you should make good use of it at once."

"Ho, ho," laughed Sera Hallur. "The Dean is still so new in his office. This is indeed your reverence's first visitation. And a reconciliation with Kopur is even now not entirely out of the question. You need only show him a little friendliness. He and the late Dean were the best of friends."

Sera Jon Eilifsson cleared his throat audibly to make it perfectly clear that he regarded the pastor's words as improper and was, on the whole, not disposed to joking.

"How is it, my dear Sera Hallur, that I do not find you at church on the holy Sabbath day, right at church time?" he asked coldly.

"Your reverence must excuse . . ."

"Excuses are always easy to make,"

the Dean interrupted. "But in this case you must address them to the Lord, not to me. You, my good Sera Hallur, who are entrusted with this flock so far removed from the highway must not forget that upon you rests a responsibility even greater than that of most of your colleagues. Furthermore, a realization of this fact should stimulate your zeal all the more, since you alone must answer to the Lord Almighty for your flock."

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Calmly and without wincing, the venerable man listened to the Dean's words. A trace of his welcoming smile still lingered in the wrinkles around his eyes.

"Your reverence, I have served as pastor here now for fifty years—for half a century."

"So much the worse, Sera Hallur," the Dean broke in. "In that case your age and service alone should be incentive enough to gather all your parishioners about you every Sabbath day. Far from excusing neglect in a servant of the Lord, age and long service condemn it even more."

For a second Sera Hallur turned pale. He opened his mouth to make a bitter reply, but closed it again, tightly and decisively, without having said a word. He did not wish to contradict the Dean. But no one had ever talked to him like that. Oh, well, the Dean had only recently been inducted into office; then, too, he was from another part of the country and hardly knew the old pastor. Sera Hallur determined that under no circumstances would he open his mouth in his own defense.

The childish glee with which, from Sunday to Sunday, he had looked forward to the visit of this his new superior, had now been spoiled. He had expected praise, not reproaches. The late dean's visit had always given him renewed strength for his arduous and responsible labors. And right now, after the struggles and hardships of the past year resulting from the earthquake and volcanic eruption and

the consequent plague among the livestock; right now, after having suffered hunger and made superhuman exertions, he was especially in need of that encouragement which the praise and friendliness of his superior would have given him.

The learned Dean, Sera Jon Eilifsson, did not in the least realize that Sera Hallur was by far the greatest hero he had ever had the good fortune to meet. From the very year of the Dean's birth, Sera Hallur had served both as father and Providence to his poor parishioners. In years of great distress and in times of sickness he had travelled ceaselessly from one remote hut to another. He had never had any hired help at the parsonage. Such work as he could perform he had done himself; the rest had been left undone. Yet he had not always lived alone. He had always taken in the lepers, of whom there had at times been many in the parish, because others only reluctantly associated with them or nursed them. And he had done his best for them until the end came.

The last year had been the very worst when it came to misfortunes and tribulations. The summer had been cold. Right in the midst of the having season there had been both an earthquake and a volcanic eruption. The ashes had poisoned the grass, and as a result a virulent plague broke out among the livestock. All further thoughts of having had, of course, to be given up. That the church had fallen in ruins during the earthquake had been a mere trifle compared to the other misfortunes. There was nothing to do but have patience and hope for better times. First and foremost, for a mild winter. And then to cap the climax the winter turned out to be the very hardest and coldest in all the fifty years Sera Hallur had served

Now the winter was over. It was summer again. And the sun shone almost every day. But today Nes Parish did not enjoy the sunshine. As if to hide its barrenness and destruction, the land lay hidden in a sea of fog which no ray of sunshine could penetrate.

The Dean hastened to perform the necessary formalities. He seated himself and began writing his report in the pastor's bed and sitting room, the badstofa, the only habitable room in the whole house, at a wall-table which, together with the bed, formed the entire furnishings. He asked the questions in a curt, unfriendly tone.

"All the sheep and cattle belonging to the parsonage are, I suppose, in good condition, and none are missing?"

"No."

The Dean looked up and his face was expressionless. Quite calmly and unconcernedly, he waited for Sera Hallur to give a further explanation of this statement.

"I had to slaughter them to save my parishioners from starvation."

"All of them?"

"Yes, every one."

The Dean cold-bloodedly made a notation of the fact.

"Well, then, let us go and look at the church."

Sera Hallur rose with the Dean and silently followed him out to the church-yard, which lay beside the parsonage. On the Dean's arrival, it had been hidden by the heavy fog, like everything else.

Sera Hallur came to a halt before an uneven heap of earth over which the grass had already begun to grow. The Dean halted likewise and looked about him. No longer was he to be shaken out of his affronted calm. He merely gazed at the pastor.

Sera Hallur returned his gaze with composure.

"It fell in ruins during the earthquake last summer."

"And the timber?"

"I've kept the altar. The rest I had to distribute last winter among the farmers, for their fuel had all been used up."

Without uttering a word, the Dean turned away and went inside to conclude his report.

After making a few dry remarks to the effect that the pastor would probably not wish to be dismissed in disgrace and that, because of his great age and long service, he would probably not receive the punishment he so richly deserved, but that it would be best for him to submit his resignation forthwith, the Dean rode off. He lifted his hat from his brow. That was the only token of farewell with which he honored the humble, shabby person who served as pastor of that god-forsaken, remote parish without a church.

For a while Sera Hallur stood there staring after the Dean, his eyes heavy with unshed tears.

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Then he pulled himself together. He reproached himself for the anger within him and offered a whispered apology, which reached only the ears of the Lord Almighty and the amazed Kopur. He prayed that the Lord would forgive his obstinacy and defiance and grant him the strength and grace to continue his work in this poor mountain parish as long as he was not prevented by force. Then he turned and went inside to prepare the only meal of the day, which consisted of various determinable and indeterminable things he was a master at mixing for himself and Kopur.

The only mention of this sad encounter and in fact the only record that Sera Hallur ever lived and labored is found in an old, tattered visitation book in which his name, as well as that of the visiting dean, has been preserved.

The report on the condition of Sandur parsonage that year is very brief and concludes thus:

"The pastor declares that he has slaughtered and eaten the livestock belonging to the parsonage. And of the church there is not a trace."

# THE QUARTER'S HISTORY



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THE NOBEL PEACE PRIZE, which was awarded to the German pacifist Carl von Ossietzky by the Norwegian Nobel Committee November 23, caused an international incident between Norway and Germany which

went far towards disrupting the diplomatic relations of the two countries. The German Government, through its minister in Oslo, expressed its astonishment and displeasure over the award, calling it a deliberate insult to Germany. In the note which Dr. Heinrich Sahm delivered to Foreign Minister Halvdan Koht, the German Government reserved the right to draw all the implications of the event. The German note caused the Norwegian Foreign Office to state that the Government had no influence on the Nobel Committee, and could not, consequently, be held responsible for the Committee's decision.

Carl von Ossietzky did not come to Oslo to receive the award (\$39,000), but Professor Fredrik Stang, former president of the University of Oslo and member of the Nobel Committee, eulogized the German peace prize recipient in a speech delivered during the Nobel festivities at the University, December 10. Professor Stang said that von Ossietzky belonged to no political party. He was, in the opinion of the speaker, a liberal, an oldfashioned intellectual liberal, a man who cherished freedom of thought and who championed the unbridled development of ideals viewed from an international standpoint. Professor Stang stressed the importance of the movement created by the efforts of von Ossietzky as a writer and lecturer. The German pacifist had been a source of great inspiration to a large number of people in many lands. He had become a living symbol of peace, the light of which shone over a troubled world. When the Norwegian Nobel Committee chose to give the 1935 award to Carl von Ossietzky, it did so, not because it necessarily subscribed to every theory which might have been held by the German pacifist, but because its duty was to honor real workers for peace. The Committee owed allegiance to no one but itself and the statutes of its organization, Professor Stang said. In order to avoid any political implications of the award to von Ossietzky, Professor Halvdan Koht, foreign minister of Norway, and Mr. J. L. Mowinckel, leader of the Left Party, resigned from the Nobel Committee two weeks before the award was made public. The prize money remained in an Oslo bank till January 19 when it was transferred to the account of von Ossietzky's Berlin lawyer who sent a representative to Oslo to complete the legal and financial details of the transaction.

THE LABOR PARTY of Norway, taking its cue from the fall elections, decided to adhere to the main lines of its social and economic policy in the new Storting session which started early in January. Meeting in Oslo, the National Labor Party Council voted to carry on, endeavoring to stimulate recovery by supporting industry and agriculture. Plans were also drawn to expand the party's organization, particularly in the southern and western part of Norway. The Labor Government, headed by Prime Minister Johan Nygaardsvold, submitted its 1937-38 budget to the Storting on January 16. The budget reached a new high in Norway, amounting to 522 million kroner, some 38 million more than the preceding year's cost of running the country. The main reason for the increase was the appropriation to the Social Security Fund, by which all persons over 70 years become eligible for old age pensions. Mr. C. J. Hambro was reelected President of the Storting; he is also the leader of the conservative Right. A number of important bills were announced in the King's speech from the throne, including continuation schools in towns and in the country; changes in land laws, a revision of the hunting laws, changes in the marriage laws, and revisions of the seamen's act, banking laws, and laws governing the fisheries, besides new laws which will provide for the unemployed and the crippled.

Social Security has held a high place in Norwegian politics ever since the middle of last century. During the past few months two new laws were added to the already imposing structure when the socalled Work Security law went into effect January 1, and the Seamen's Security act followed hard on its heels January 4. The Work Security act provides protection for the employed against exploitation by their employers. More than sixty thousand firms are registered under the act, comprising all office workers, fuel companies, tanneries, machine shops, automobile service stations, furniture factories, goldand silver-smiths, hardware stores, textiles, dairies, bakeries, butcher shops, stationery stores, cooperatives, export and import firms, and practically every known branch of commerce. The law fixes the maximum number of working hours at 48 a week; if this number is exceeded, the employees will be paid for overtime at time and a quarter. Furthermore, all employees are entitled to vacations after six months' service. Married women are to be given six weeks off before confinement, followed by another six weeks after childbirth for recuperation. No children under fifteen years shall be permitted to work.

A SIGH OF RELIEF might have been heard in Norway when that famed Rus-

sian ex-War Commissar Leon Trotzky boarded a Norwegian freighter at Fagerstrand, December 20, escorted by a Norwegian police official, bound for Mexico. During his stay of a few months over a year in Norway, where he had been granted political asylum, Mr. Trotzky had been a constant cause of local and international trouble. Last fall a group of Norwegian Nationalists (fascists) forced their way into Trotzky's villa in attempt to discover documents which might incriminate him. This incident caused a nation-wide stir, ending in iail sentences for the five Nationalists who had impersonated State officers in entering Trotzky's house. The Soviet Government demanded that Norway deport Trotzky, but this the Norwegian Government refused to do. The fact was, however, that Trotzky had already become an undesirable alien even in the eyes of the radical group in Norway, and when Mexico finally announced that it would grant Trotzky a haven, the Norwegian authorities lost no time in shipping him off.

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Employees Will Share in surplus profits in all Norwegian firms, if a bill, introduced by Mr. Christian Stray, member of the Storting, is passed. The bill provides for a general sharing in all profits over and above five per cent of the annual net income of any company. If a firm earned ten per cent a year, the stockholders would first of all receive a five per cent dividend. The balance would then be divided between the employees in proportion to their annual wages.

ACTUATED BY FEAR of becoming involved in any future war, Norway is taking steps to defend her territories from aggression and has recently completed fortification of her northern coasts. Explaining this departure from Norwegian tradition and the avowed declaration of the Labor Party, Foreign Minister Koht replied that it was important that

Norway should be prepared to defend her neutrality in case of war.

THREE NORWEGIAN SAILORS lost their lives when their ship, the Gulnes of Bergen, was hit by an air bomb off the Spanish coast in the middle of December. An official protest was lodged by the Norwegian Government with the Spanish Government and the Rebel commander, neither of whom seems to be willing to shoulder the blame. The Norwegian Seamen's Association decided to blockade all Spanish ports which are in the hands of the Rebels, while those that are ruled by the regular Government are to be open. According to this ruling, no Norwegian seaman may sign on any ship bound for a Rebel Spanish port. The Norwegian Government has, furthermore, informed General Franco that it cannot recognize the mine-zone which he has created off certain Spanish harbors. If any Norwegian ship is damaged by mines, the Norwegian Government will hold the Rebel leader responsible for it.

Norwegian Shipping experienced a rather promising year in 1936, according to statistics recently released in Oslo. During the past dozen months the merchant marine of Norway earned five hundred million kroner gross, or an increase of some seventy million over the preceding year. One has to go back to 1924 to find as good a year for Norwegian shipping.

Under Twenty-four Feet of Snow at Finse one may find one of the greatest supplies of vegetables in Norway. This interesting experiment is the brain child of Professor Skard of the School of Agriculture at Aas. He placed a hundred tons of vegetables and fruit under the snow in an attempt to prove that nature itself provided the finest and cheapest type of refrigeration in Norway. Tests taken after several weeks of "cold storage" show excellent results, the temperature at the storage level being exactly at

the freezing point. If the experiment is entirely successful, Norway will be able to reduce her import of vegetables and fruit by storing her own products safely and cheaply under her white blankets.

Fox Farming has become one of the major industries in Norway. Ten years ago there was hardly a fox farm in the country, but in the last decade more than fifteen thousand farms have been started and developed. Norway, benefited by a climate which is splendidly suited for fine fox pelts, now controls more than one-third of the entire world's silver fox production. Every year English and American furriers visit the great fox fur auctions in Norway to replenish their stock.



THE SWEDISH RIKSDAG opened on January 12 in an atmosphere of political amity. For the first time since the present parliamentary system went into effect, the Government had its own party majorities in both Chambers,

while previous governments have had to get along with temporary, shifting majorities. This situation naturally gave the coalition Farmer-Labor Government, headed by Per Albin Hansson, a decided feeling of confidence that its propositions would be enacted into law.

In his formal address from the throne King Gustaf referred, as usual, to the prevailing friendly relations with all foreign powers. The League of Nations sanctions against Italy, which he mentioned the year before, had been followed by a special trade treaty. Of foreign relations in general he said, however: "The uneasiness of our times urges us to watchfulness and a united guard over our right to self-determination, safety, and peace." He furthermore made note of the continued improvement in both business and

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ster that employment. This prosperity made possible, he said, both the repayments of old engagements, dating from the depression immediately after the war, and increased allowances for social welfare.

THE PRINCIPAL SOCIAL WELFARE measures recommended were better care of mothers and children; increased old age pensions in cities where the cost of living is higher than the average; better housing, in both town and country districts; more small farms for industrial employees, and better opportunities for farmers to lease land and get homes of their own; and, finally, a new system of aid to the parttime farm workers of the North, which has already enabled lumberjacks to build houses and raise some of their own food.

In the field of education the Government proposes to start a new trade school and to increase permanently the salaries of school teachers and temporarily those of certain other public employees.

The total budget for 1937-38 presented to the Riksdag balanced at 1,291,500,000 kronor, as compared with 1,167,000,000 for the current fiscal year. Some of the money asked for will be used for investment purposes in such things as more water power plants to make electricity and continued electrification of the Stateowned railroads, but most of the increases will be spent for social welfare as well as for increased military preparedness. For the first time in Swedish history the actual expenses, as contrasted with investments, will amount to more than one billion kronor.

The Government proposed no tax reductions, at which many citizens were disappointed. They felt that having borne the emergency taxes, they should be relieved when the emergency was over, but the national defense and better care of the poor had to come first. On the whole the finance plan was well received by most factions of the Swedish press. Certain editors sounded a warning against rising

government expenses and high taxes, while others agreed with the administration that it was wise to lay up a reserve fund when times were good and people had money with which to pay taxes. Even the organ of big business, Affärsvärlden, refused to become alarmed, although it suggested in a leading article on January 14 that "it would be desirable if the Government would consider more carefully the capacity of the country and of business to pay taxes."

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The two items in the budget most clearly reflecting the unprecedented prosperity that Sweden is enjoying were the appropriation of 22,000,000 kronor, taken partly from income surplus and partly from the Government Reserve Fund, with which to pay off the credits granted to weak industries during the slump of 1922, and the further appropriation of 39,000,000 kronor, with which to pay off losses sustained by the government in regulating grain prices.

THE AWARD OF THE 1936 NOBEL PRIZE IN LITERATURE to the American playwright, Eugene O'Neill, was favorably greeted both in Sweden and in the United States. Expressing the feelings of many people in both countries, the newspapers pointed out that the Swedish Academy, often far from felicitous in its choice, this time had picked a most worthy candidate. O'Neill has long been known and admired in Sweden, where his most important plays-Mourning Becomes Electra, Strange Interlude, The Hairy Ape, Desire Under the Elms, Anna Christie, Days Without End, Emperor Jones, and Ah, Wilderness!-have been staged with great artistic as well as financial success at the Royal Dramatic Theater in Stockholm and also in other cities. In fact, a few years ago Strange Interlude topped all other plays as the biggest money maker on the road. O'Neill's frequently acknowledged indebtedness to August Strindberg, whom he considers as

his special teacher, necessarily has helped to increase his popularity in Sweden. Of all American dramatists, whose works are presented in Swedish translation in Stockholm and elsewhere, O'Neill is without doubt the most liked and the best understood. In one or two cases his plays have had their European premières in Sweden. The undertone of mysticism and symbolism, which characterizes most of his dramas, has awakened a responding echo in the hearts of Swedish playgoers.

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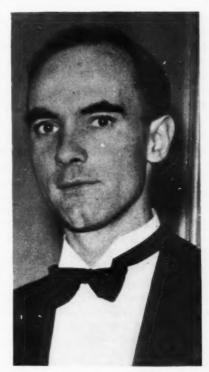
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The 1936 Nobel Prize in Physics was divided between a young Swedish-American scientist, Dr. Carl David Anderson, of California, and an Austrian, V. G. Hess. The Medicine Prize likewise was split between Sir Henry H. Dale, of Great Britain, and Professor Otto Loewi, of Austria. In Chemistry a Hollander, Peter J. W. Debye, was honored, while the Norwegian Storting in Oslo gave the 1935 Peace Prize to Carl von Ossietzky, of Germany, and that of 1936 to Carlos S. Lamas, of Argentina.

The Swedish Academy observed its 150th anniversary in the Christmas holidays with a special meeting, at which Dr. Per Hallström, permanent secretary, briefly outlined the aims and workings of the Academy, and Dr. Anders Österling read an original jubilee poem. King Gustaf and other members of the royal family were present. For the first time in the Academy's history the proceedings were broadcast by radio.

A total of 22,400,000 kronor was donated in 1936 in Sweden for various cultural and charitable purposes. This is a new high record. In 1935 the sum was 16,800,000 kronor. The largest 1936 donation, divided among twenty-three Swedish societies, groups, and organizations, was one of 4,200,000 kronor. Next in size was one of 3,000,000 kronor.

THE POPULATION OF STOCKHOLM ON January 1 was 549,232, an increase in



Wide World Photos
Carl David Anderson

one year of 10,078. Greater Stockholm, which takes in a number of "garden cities" near the capital, grew with 12,230 persons to 684,327. For the first time in Stockholm's history the city has more than 300,000 women. In 1936 there were 45 more births than deaths, whereas in 1935 deaths exceeded births by 361 and in 1934 by 491.

Parts of New Guinea, inhabited by cannibals and never before visited by a white person, will be explored by a group of camera men and directors from the Swedish Film Industry Company in Stockholm. By means of native canoes propelled by detachable motors, the members of the expedition will navigate the rivers into mystic Papua, where they will make talking pictures of the famous head hunters. In addition to this virgin part of the world, Siam also will be

filmed, with particular stress on the celebrated elephant farms of that country. Dr. Paul Fejos, well known both as a motion picture director and as an explorer, will head the expedition. The elaborate technical equipment includes the latest in cameras and sound apparatus.

ADMIRAL ARVID LINDMAN, former Swedish Premier and Minister of Foreign Affairs and for twenty-three years leader of the Conservative Party, was killed on December 9 when an airplane, in which he was a passenger, crashed at Croydon, England, shortly after its take-off for the Continent. His traveling companion, Charles Robert Dickson, Stockholm financier and the son of a former military governor of Stockholm, also succumbed. Admiral Lindman, one of Sweden's few contemporary "elder statesmen," was seventy-four years old at the time of his death. Having been made a Commander in the Swedish Navy in 1905, he entered a political career and became Minister of the Navy the same year. He twice served as Prime Minister, 1906-1911 and 1928-1930. In 1917 he for a short time held the post of Minister for Foreign Affairs. Admiral Lindman also was chairman of the Government Telephone and Telegraph Board from 1904 to 1908, and for years headed the Royal Swedish Forestry College. He was a director in many Swedish banks and industrial corporations.



DENMARI

DENMARK'S DEFENSES and the relations of the country to its Scandinavian neighbors for the safeguarding of their neutrality in the event of a European war, are the outstanding questions before the Danish people just

now. The four Northern nations, including Finland, are determined to stand together, but the measures taken are by no means equally vigorous in the different countries. While Sweden has come out strongly for increased armaments, Denmark has been moving much more circumspectly, evidently because of her close proximity to her neighbor in the south, Germany.

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On several occasions recently Prime Minister Stauning has found himself obliged to declare just what is the policy of the Government for adequate protection in view of the European situation. It is not only at home that the question has been asked, but abroad there is considerable anxiety about Scandinavia's attitude. Asked by the French newspaper, le petit Journal, whether Denmark proposed to organize for her protection on a larger scale than obtained at present, Prime Minister Stauning replied that with its 3,750,000 population the country could not create a national defense strong enough to prove a serious barrier to any attack from a great power. The best Denmark could do at the present time, the Prime Minister said, was to guard her frontiers and territorial waters in an attempt to uphold her neutrality. He hoped that it would be possible in any event to avoid entering the dangerous game of excessive armaments, but that the whole question would soon come before the Rigsdag for its decision.

THERE IS A POLITICAL ANGLE to the problem of defenses. Prime Minister Stauning has stated in the Social-Democratic press that the Radical Left party would not, as had been said in some quarters, refuse to fulfill its obligations in the event of a European war. He called attention to the fact that at no time had the country spent more money for defensive purposes than during the period 1914-1918 when Dr. P. Munch, the present minister for foreign affairs, was minister of defense in the Radical Government then in power. As for the Conservatives, the Prime Minister regretted that

the party's policy of aloofness from any armament plans of the Social-Democratic Government, without even knowing just what those plans were, was unfortunate at a time when all ought to stand together on a matter of such importance as safeguarding the nation's neutrality.

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THE POSITION OF THE CONSERVATIVE Party is to some extent explained by A. P. Möller, one of its leading members and a noted industrialist and shipowner, who has been writing in Berlingske Tidende under the caption, "Our Two Armies." Mr. Möller calls attention to the army of unemployed, numbering more than 100,000, which the nation is called upon to feed and clothe. He advocates that a great number of these men out of work should be added to the regular military and naval forces in order to strengthen the defenses. Not only would it be possible to reduce the nation's relief bill in that manner, but it would prove a benefit to the men entering military service by giving them training and physical uplift.

THE SWEDISH PRIME MINISTER, Per Albin Hansson, in an interview in the London Times made a statement that has attracted considerable attention in Denmark because it shows how much her neighbor depends on a united course of action among the Northern countries. It is emphasized in the interview that the question of military defenses should no longer be a matter of political party allegiance in Scandinavia, but that all parties should be a unit in making Denmark, Norway, Sweden, and Finland secure in their neutrality. While two antagonistic groups among the powers are trying to divide the world into hostile armies, Prime Minister Albin Hansson said, the lesser nations which did not want to belong to either of these groups could contribute much to world peace, and in that effort he felt they would be supported by Great Britain.

GERMAN REARMAMENT does not mean a threat to Denmark according to the assurance made public in the Berliner Börsenzeitung, under the heading "A Word to Denmark." This semi-official pronouncement takes exception to statements appearing in a number of Danish newspapers, based on articles in the French and English press, according to which the new German garrisons and flying fields were supposed to be a direct menace to Denmark. This, says the Börsenzeitung, is far from being the case. Germany wants to live in full harmony with her northern neighbor between whom and herself there are trade relations important to both. It is suggested that it would be wise not to permit loose talk to interfere with these relations. Germany further realizes that Denmark is justified in strengthening her defenses in order to uphold her neutral position both on land and in her territorial waters.

THE DANISH MINORITY in South Slesvig has made a direct appeal to Chancellor Hitler to keep its children from being incorporated in the so-called Hitler Youth organization. The new German work and military service law decrees that all children between the ages of ten and eighteen years must belong to the Hitler Youth in one of its several divisions. This means that all, without exception, are compelled to undergo German National Socialist training. The appeal to the German Chancellor is signed by the Slesvig Association, the Danish School Association, and the Danish Youth United Front, and insists on the fact that Danish parents have the right to care for the education of their own young people. Attention is called to Hitler's declaration in his Reichstag speech on May 17, 1933, in which the Chancellor said that it was not the purpose of the National Socialist Government to Germanize minority groups within the land, but that the German people desired to live in peace and friendship with them. He promised not to force the children to enter the Youth organization, but said that he would insist on their taking part in the work service.

KING CHRISTIAN X will have ruled the Danish people for a quarter of a century on May 15 of the present year. Preparations are now under way for celebrating the historic event in a manner corresponding to the esteem in which the monarch is held by the entire nation. He succeeded to the throne when on the evening of May 14 his father, Frederik VIII, died in Hamburg on his way home from a journey on the Continent. The following day Crown Prince Christian was proclaimed his successor. The proclamation was made from the balcony of Amalienborg Palace in the presence of a great gathering in the square below, which hailed the new ruler with loud acclaim.

In advance of the important event in May a magnificently illustrated album has been prepared which shows in text and pictures the leading incidents in King Christian's life after he ascended the Danish throne. With the title, A King and a People, the work is a panorama depicting a reign which has few equals in the history of European nations. From his accession King Christian has held to his promise that "Denmark's happiness, Denmark's liberty and independence, shall be my sole aim."

Among outstanding events in King Christian's reign are the sale of the Danish West Indies to the United States in 1917, and the creation of Iceland as a sovereign State in union with Denmark. The King of Denmark is also King of Iceland. The relation between the two countries was fixed by the Union Act of 1918, one of the provisions being that Denmark should be entrusted with the foreign affairs of Iceland.

King Christian is given much of the credit for the fact that Denmark was able to maintain her neutrality during the World War, and for his successful efforts to cement the relations with the other Scandinavian countries on a foundation more solid than ever before.

The King's popularity was shown recently when on the so-called "Bellman Evening" of the Students' Association—of which the King is a member—he addressed his fellow members, reminding them of his own student days and his participation in their work and play.

BISHOP VALDEMAR AMMUNDSEN, who died on December 2, has been called the most important figure within the Danish Church. He was sixty-one years old when he passed away at his home in Haderslev. Not only as a clergyman, but as a writer, Bishop Ammundsen occupied a foremost position within Danish ecclesiastic circles. In his work, The History of the Christian Church in the Nineteenth Century, he presented a historical gallery of churchmen in their various activities, which has been proclaimed unique within that field of literature. During the World War his book, War and Warring Christians, attracted great attention for its practical application to current events.

Iceland's Possibilities as a tourist country have been urged by the chief of the Icelandic government bureau, Ragnar Kvaran. Last year a number of large tourist steamers brought visitors by the hundreds to Reykjavik, said Mr. Kvaren. Preparations are under way to make the coming season prove to the world that for natural beauty and interesting phenomena no other part of the inhabited globe excels Iceland.

THE INTERNATIONAL CHAMBER OF COMMERCE Congress will hold its next meeting in 1939 in Copenhagen. The city is already laying plans for making that important event equal to any of the preceding congresses in the largest capitals of the world. The chairman of the Danish committee is Holger Laage-Petersen. The

Otto Mönsted Foundation has placed the sum of 300,000 kroner at the disposal of the committee. This will be the second meeting of the congress in Scandinavia, as Stockholm was the scene of the gathering in 1927. The International Chamber of Congress meets every other year. It was organized in Atlantic City in 1919, and includes 1000 industrial organizations in 48 countries.

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# SCANDINAVIANS IN AMERICA

A Monument to Swedish Immigration

Prime Minister of Sweden Per Albin Hansson in a radio speech January 3 opened the campaign for contributions to a monument to be raised in Delaware in commemoration of the beginning of Swedish immigration three hundred years ago. The character of the monument is not yet determined, but the sculptor Carl Milles has unofficially presented a suggestion for a sixteenth century ship, probably representing the Kalmar Nyckel, riding the waves of the Atlantic. The design calls for a ship three and a half meters high, sculptured in Swedish black granite, resting on a huge block of the same material. Whether this suggestion can be carried out will depend in some degree not only on the expense but on the possibility of finding the great single blocks of black granite required. The question of a place for the monument is also important.

The governor of Delaware in his message to the Legislature urged that the State should acquire for a park the area containing the point known as "the Rocks" where the first Swedish immigrants landed in 1638. He also recommended that funds be appropriated for

the celebration in 1938.

### Literary Monuments

Archbishop Erling Eidem of Sweden has presented to the American Swedish

Historical Museum in Philadelphia a copy of the Swedish Bible which bears the name of Gustavus Adolphus, having been published during his reign. It was this edition that was in use in the churches in New Sweden.

Among the various projects mentioned in connection with the Tercentenary is a facsimile edition of Luther's Catechism translated into an Indian dialect and published in 1675. The original is in the Royal Library in Stockholm.

#### Lectures on Economics

While the place accorded Scandinavian languages and literature in American universities is certainly not so large as one might wish, interest in Scandinavian solutions of economic problems is growing everywhere. An instance of this is that Dr. Eric C. Bellquist has been called to give a course of lectures at the University of California in Berkeley on "The Government and Policies of the Scandinavian Countries." Dr. Bellquist, who was a Fellow of the American-Scandinavian Foundation in 1930-31, studying in the three Scandinavian countries, is now a member of the faculty of California University.

At the same time the well known Swedish writer on economic subjects, Professor Bertil Ohlin, Fellow of the Foundation from Sweden in 1921-22, is lecturing at the University of California on international financial problems.

# John Ericsson's Drawings to Göteborg

This month it will be seventy-five years since the battle between the Monitor and the Merrimac, and the Marine Museum in Göteborg will celebrate the anniversary with a John Ericsson exhibit. Many of the models and drawings have been borrowed from this country. A number of the original drawings for the Monitor are the property of the Göteborg museum, having recently been donated by Dr. Hugo Hammar, said to be the foremost authority on John Ericsson in Sweden. It is interesting to note that some of the inscriptions on the drawings, in John Ericsson's own hand, are in Swedish.

# Niels Bohr Lecturing

Professor Niels Bohr of Copenhagen began an American tour with a lecture at Princeton University February 2.

## Peter Freuchen Here

The Danish explorer Peter Freuchen, whose books Eskimo and Arctic Adventure have become best sellers in America, is again here on a lecture tour. In an interview upon his arrival in New York he said that he was anxious to explode the old theory that backward races necessarily deteriorated when they came in contact with white men. As an instance of the reverse he cited the Greenlanders who had become much healthier and more prosperous under the Danish régime.

# At the Opera

The Metropolitan Opera in New York continues to stand largely in the Sign of the North. Lauritz Melchior and Kirsten Flagstad are still the two main pillars of the Wagnerian wing. A new acquisition is the Swedish contralto Kerstin Thorborg who, as Brangäne in Tristan und Isolde, Fricka in Die Walküre, and Erda in Siegfried, has won high praise. Karin Branzell returned in time to take her accustomed place in the Ring cycle.

But Scandinavians this year are distinguishing themselves also in Italian and French opera. The Norwegian soprano Kaja Eide Norena, who has sung Italian to the Italians, had her first performance this year as Violetta in *La Traviata*, a rôle that gives scope for her highly intelligent acting as well as for her finely modulated voice.

Gertrud Wettergren, whose Carmen is famous in Europe—including Spain—has been highly successful in her interpretation of this rôle, which she sings this year in French instead of in Swedish as she did last year. Among other parts taken by the Swedish contralto is that of Delila in Samson et Delila.

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# Wagner and Norway

Kirsten Flagstad this year has added to her Wagnerian rôles the part of Senta in Der Fliegende Holländer. This early work is not often given here, partly because it is not considered on a par with the great music dramas of the composer's later years, partly because it makes very great demands on the soprano. With Kirsten Flagstad as Senta and Friederich Schorr as the Holländer, it was given a magnificent performance. Mme. Flagstad emphasized the Norwegian character of the part by her costume and make-up which carried a suggestion of Synnöve Solbakken.

According to Pitts Sanborn, Wagner received the impulse for this opera on a trip in 1837 from Riga to Paris—really a flight from his creditors. The sea voyage in a 106-ton vessel lasted three and a half weeks instead of one week and must have seemed to him as endless as the wanderings of the Flying Dutchman. But it was when the ship was driven ashore in the harbor of "Sandwike" in Norway that he conceived the idea of making the Norwegian coast the scene of his drama.

### Greta Garbo Honored

Greta Garbo, whose latest picture as Camille has been acclaimed the best she has ever done, is as much appreciated in her native country as here. King Gustaf has recently honored her with the Litteris et artibus, awarded only to a very limited number of women on the stage.

# THE AMERICAN SCANDINAVIAN FOUNDATION

For better intellectual relations between the American and Scandinavian peoples, by means of an exchange of students, publications, and a Bureau of Information ESTABLISHED BY NIELS POULSON, IN 1911

Trustees: Henry Goddard Leach, President; Charles S. Haight, William Hovgaard, G. Hilmer Lundbeck, Vice-Presidents; Hans Christian Sonne, Treasurer; John G. Bergquist, E. A. Cappelen-Smith, James Creese, Lincoln Ellsworth, John A. Gade, Hamilton Holt, Edwin O. Holter, George N. Jeppson, Sonnin Krebs, William Witherle Lawrence, John M. Morehead, Charles S. Peterson, John Dyneley Prince, Charles J. Rhoads, Frederic Schaefer, George Vincent, Owen D. Young.

Cooperating Bodies: Sweden—Sverige-Amerika Stiftelsen, Grevturegatan 16, Stockholm, J. S. Edström, President; A. R. Nordvall, Kommerserådet Enström, and Professor The. Svedberg, Vice-Presidents; Eva Fröberg, Secretary; Denmark—Danmarks Amerikanske Selskab, Ernst Michaelsen, President; Viggo Carstensen, Secretary, Frederiksholms Kanal 20, Copenhagen K; Norway—Norge-Amerika Fondet, Rådhusgaten 23 B, Oslo; Arne Kildal, Secretary.

Associates: All who are in sympathy with the aims of the Foundation are invited to become Associates. Regular Associates, paying \$3,00 annually, receive the Review. Sustaining Associates, paying \$10.00 annually, receive the Review and Classics. Life Associates, paying \$200.00 once for all, receive all publications.

## Trustees' Meeting

The annual meeting of the Trustees of the Foundation was held on Saturday, February 6, at 116 East 64th Street, New York. The guests at the luncheon preceding the meeting included: Consul General Kastengren, Consul General Bech, Consul General Christensen, and Mr. Ira Nelson Morris.

The following officers to serve for 1937 were elected at the meeting: President, Henry Goddard Leach; Vice-Presidents, G. Hilmer Lundbeck, Charles S. Haight, William Hovgaard; Treasurer, Hans Christian Sonne; Secretary, Neilson Abeel; Literary Secretary, Hanna Astrup Larsen; Counsel, Harry E. Almberg; Auditors, David Elder & Company.

Committees were appointed as follows: Executive Committee: The President, Chairman, the Treasurer, James Creese, John G. Bergquist, Charles S. Haight, George E. Vincent;

Foreign Relations Committee: John A. Gade, Chairman, Charles S. Haight, William Hovgaard, John Dyneley Prince, Charles J. Rhoads;

Finance Committee: James Creese, Chairman, John G. Bergquist, G. Hilmer Lundbeck, E. A. Cappelen-Smith, Hans Christian Sonne; Applications Committee: William Hovgaard, Chairman, James Creese, John Dyneley Prince, Henry Goddard Leach, George E. Vincent;

Publications Committee: W. W. Lawrence, Chairman, James Creese, John A. Gade, Henry Goddard Leach, Hanna Astrup Larsen;

Endowment Committee: Charles J. Rhoads, Chairman, Hamilton Holt, Edwin O. Holter, George N. Jeppson, Charles S. Haight;

Review Promotion Committee: James Creese, George N. Jeppson.

### A Scandinavian Union Catalogue

The attention of readers of the Review is drawn to the Scandinavian Union Catalogue, which has recently been brought from the Harvard College Library to the office of the Foundation in New York. This catalogue, which is of authors only, comprises over sixty-five thousand cards from the Harvard Library, the Library of Congress, and other leading libraries, and enables the Bureau of Information of the Foundation to answer inquiries regarding the location of books by Scandinavian authors in American libraries. The Catalogue may be used by addressing the

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### Mr. Texiere's Trip

Jacob Texiere, Fellow of the Foundation from Denmark, and noted interpreter of Hans Christian Andersen, completed his engagements in the Middle West at Omaha just before Christmas. During January and February he gave a series of performances in California, Washington, and Oregon, arranged by Mr. C. Redsted-Pedersen, editor of Bien in San Francisco. Mr. Texiere completed his tour of this country with performances at Perth Amboy on February 26 and at Philadelphia on February 27.

# Fellows of the Foundation

Mr. A. E. Meinert Thomsen, Fellow of the Foundation from Denmark, arrived in New York on January 16. Mr. Thomsen will study the grocery business, both wholesale and retail while in this country.

Mr. Mölgaard Hansen, Fellow of the Foundation from Denmark, who had been studying economics during his stay here, sailed for home on January 16.

Mr. Harald Frohn, Fellow of the Foundation from Denmark, sailed for home on December 28, after making a survey of oil companies in the United States.

Dr. Birger Anrep-Nordin, Fellow of the Foundation from Sweden, arrived in New York on January 7. Dr. Anrep-Nordin has taken up studies in the psychology of music at the University of Iowa with Dean Seashore.

Mr. James H. Wayland, Fellow of the Foundation to Denmark, accompanied by Mrs. Wayland, sailed for Copenhagen on December 16. Mr. Wayland will carry on research work in the laboratory of Professor Nils Bohr while in Denmark.

Mr. Preben Leschly, Fellow of the Foundation from Denmark, who has been studying coal merchandising in this country, sailed for home on December 5.

Miss Louise Skouenborg, Fellow of the Foundation from Denmark, sailed for home on December 12. Miss Skouenborg studied life insurance companies during the term of the fellowship. col

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Mr. Jörgen Reingaard, Fellow of the Foundation from Denmark, who pursued business studies while in this country, left for Mexico in December.

Mr. Lennart Schultzberg, Fellow of the Foundation from Sweden, who studied at New York University while here, sailed for home on November 20.

Lieutenant Frans Tägil, Fellow of the Foundation from Sweden, arrived in New York on November 11. Lieutenant Tägil is a member of the Royal Swedish Air Force and will study aviation in this country.

Mr. Poul Kjær Hansen, Fellow of the Foundation from Denmark, arrived in New York on September 30 and is studying oil production in this country.

Miss Signe Holst, Fellow of the Foundation from Sweden, arrived in New York on October 27. Miss Holst is studying at Columbia University.

Dr. Margit Insulander, Fellow from Sweden, sailed on February 10 after a tour which included Boston, Buffalo, Cleveland, and Chicago. Dr. Insulander has been visiting the maternity hospitals with a view to studying especially American methods for the relief of pain in childbirth.

### Skiing in American Schools

Mrs. Ingrid Holm, former Fellow of the Foundation from Sweden, returned here for some weeks in the past winter in order to give courses in skiing. The purpose is to introduce skiing as part of the regular physical education in American colleges and eventually also in high schools. Mrs. Holm has had a group of teachers gathered at Putney, Vermont, where she has instructed them in the technique of teaching their pupils how to practise the art of skiing. Her object is not to encourage the picturesque stunts of the sport, but to use it as a means of

correcting faults of posture and building up a good physique. She has given courses as far west as at the University of Wisconsin.

Mrs. Holm has also published a small, practical book entitled Skiing, A Handbook for Teachers, which has been sponsored by the Russell Sage College in Troy, New York.

### The New York Chapter

The New York Chapter held a Christmas party for the Fellows in New York on Friday, December 18, at the Stockholm Restaurant.

The regular Club Night was held at the Hotel Plaza on February 26, when the guests of honor were Consul General and Mrs. Bech and Madame Karin Michaelis. The hostesses of the evening were Mrs. John W. De Brun and Mrs. Ole Singstad.

# The Augustana Chapter

The midwinter meeting of the Augustana Chapter on January 18 was marked by an unusually rich and varied program of Scandinavian music. The Olive Male chorus of Moline, directed by Miss Esther Malmrose pleased the audience greatly with two groups of Swedish and Norwegian songs. Variety was provided by Mrs. Hjalmar Fryxell's interpretations, especially of compositions of Grieg and Ole Bull, and by Miss Malmrose's rendition of Scandinavian folk songs. Dean Wilbur Swanson prefaced his selections from the Peer Gynt Suite with interpretative comments on the composition. After formal adjournment and preceding the social hour, now a customary part of each meeting, a delightful half hour was given to the singing of Swedish and Norwegian songs by the audience with Mrs. E. E. Ryden at the piano.

#### In Boston

The American Scandinavian Forum held its January meeting at Phillips Brooks House, Harvard University, on January 29. Mrs. Ruth D. Coolidge spoke on "A Scandinavian Folk High School in America," and a musical program followed.

## Ibsen in New York

The Information Bureau of the Foundation helped to assemble material for an exhibit in the Theater Room of the Museum of the City of New York "Ibsen in New York, 1889-1936." The curator, Mrs. May Davenport Seymour, has gathtered together from a variety of sources an extremely interesting collection of programs, photographs, portraits, prompt books, and costumes. The dresses worn as Hedda Gabler by Mrs. Fiske in 1904 and by Nazimova in 1918 form an amusing contrast and there is a very sinister looking pistol used by Nazimova as Hedda in 1906. As readers of the REVIEW will remember from the article by Robert Herndon Fife and Ansten Anstensen in our Ibsen Number, April 1928, not New York, but Louisville, Kentucky, had the first production of Ibsen in English in this country when Modjeska played there in A Doll's House in 1883. But since 1889, when Mrs. Richard Mansfield introduced Nora, New York has seen a long line of distinguished artists in more than a dozen Ibsen plays. Besides productions in English with the Mansfields, Janet Achurch, Mrs. Fiske and George Arliss, Ethel Barrymore, Blanche Yurka, Claire Eames, Helen Chandler, Eva Le Gallienne and others, New Yorkers have been privileged to see Ibsen in French with Réjane, in German with Agnes Sorma, in Russian with Nazimova before she had begun to act in English, in Norwegian with Borgny Hammer, and in Italian with Duse. This exhibit is indeed a graphic illustration of what the great Norwegian dramatist has meant and still means to the theater in New York.

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Linton Wilson studied architecture in Sweden with a Fellowship from the Foundation. . . . Ingeborg Maria Sick, a Danish novelist, has written two books about her countrywoman Karen Jeppe. . . . Birgit Hedström is a contributor to Swedish periodicals and wrote an article on Jämtland for the REVIEW. . . . Major Finn Quale is president of the Society for the Advancement of Skiing in Norway. . . . Johan H. Langaard is secretary of the National Gallery in Oslo. . . . Hans Bogen has visited the hunting grounds both in the Arctic and the Antarctic and has written a book on the history of Norwegian whaling. . . . H. Fuglsang-Damgaard, Bishop of Sjæl-

land, was born in South Jutland, then German territory, served in the war, and spent four years in a French prison camp. . . . Else Merrild is a Copenhagen newspaper woman. . . . Doris Wetzel Jacobsen is a California woman and has traveled in Denmark with her husband, who is a Dane. . . . Märta of Sillén is a Swedish author. . . . Julius Clausen is the literary correspondent of the Review in Copenhagen. . . . Erik T. H. Kjellstrom is instructor in economics at Rutgers University. . . . Gunnar Gunnarsson lives and writes in Denmark, though usually on Icelandic subjects. . . . Douglas V. Steere is professor of philosophy at Haverford College.



### PHILOSOPHY

Philosophical Fragments or a Fragment of Philosophy. By Johannes Climacus. Responsible for Publication S. Kierkegaard. Translated from the Danish with an Introduction and Notes by David F. Swenson. Princeton University Press. American-Scandinavian Foundation. 1936. Price \$2.00.

Sören Kierkegaard—His Life and His Religious Thought. By J. A. Bain. London: Student Christian Movement Press. Price 4/6. Kierkegaard—His Life and Thought. By E. L. Allen, London: Stunley Nott. Price 6/.

We have long been aware of the insularity and self-contented character of the Anglo-Saxon mind. Another proof of it has come to light in its almost complete neglect of the works of the 19th century Danish religious prophet, Sören Kierkegaard. For fifty years Kierkegaard has been at work on German thought where his writings have been widely translated and assimilated. More recently he has exercized a profound influence on such

divergent minds as Martin Heidigge, Karl Jaspers, Karl Barth, Theodore Haecker, and the Jesuit, Pryzwara. In Spain Miguel Unamuno has long acknowledged his debt to Kierkegaard. For some years a translation has been in preparation in France. But only within the last year and a half have serious English studies and translations of Kierkegaard begun to appear.

The most important of these is an English translation of Kierkegaard's Filosofiske Smuler by Professor David F. Swenson of the University of Minnesota, which the American-Scandinavian Foundation has sponsored. Written in 1844-46 the Philosophical Fragments and the Concluding Unscientific Post-script to the Philosophical Fragments (which happily Professor Swenson is now at work translating into English) together form the backbone of Kierkegaard's contribution to the philosophy of religion. Here, is an "existential dialectic" which, as Professor Swenson notes in his wholly admirable introduction, offers a new basis for theology and a new set of categories that are far better suited to carry the Christian position than the more traditional reliance upon idealism and its thought forms. And it is to this position that not only the dialectical theology in Karl Barth and Emil Brunner has come, but that even more eclectic thinkers like Karl Heim have rallied. Here, too, is a converging of all lines upon the act of self-donation, or commitment, or decision, or of the will to yield one-self, or of what it means to believe, that, had it been accessible, might have given a much firmer turn to the more recent treatments of those problems by men like William James or the Roman Catholic Modernists Blondel and Laberthonnière. For there is no easy pragmatism here, but a costly invitation to a faith whose tension will not be slacked off by the prompt arrival of a rescue party made up of a set of favorable consequences emerging from the decision.

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There is profound psychology here. A. E. Taylor in his Faith of a Moralist begs men to turn to the real psychologists of the ages if they would know the true structure human soul—to Jesus, to Augustine, to Pascal. Certainly Kierkegaard belongs in this group.

Taking all of Kierkegaard's writings as a whole, Professor Swenson suggests that they "illuminate and bring to a high degree of conscious clarity the subjective life of the human spirit, the life of passion, emotion, aspiration, evaluation, hope, despair, anxiety, dread, confidence, trust, doubt, faith. This is a problem generally neglected by philosophers, or at most merely half-heartedly pursued. They have had much more to say about the environing conditions of life, and about the abstract problems of being and knowledge, than about life itself in its inner core; and they have expended a finer workmanship upon objectivities than they have condescended upon subjectivities. . . . In Kierkegaard's case the entire energy of a great genius of reflection was expended upon the clarification of the realm of the subjective, which is the realm of the spirit."

Against the school of thinkers who "identify the emotional with the structureless and the arbitrary" Kierkegaard in his works actually produces a reflectively critical system of evaluations exhibited and personified in a remarkable set of representative characters that show a rare consistency of attitude and of philosophical clarity concerning themselves. Once more Kierkegaard is shifting the focus of philosophy and is directing its plough into fresh and fertile soil and not without effect. For the phenomenological studies of value to be found in the writings of Max Scheler and Nicolai Hartmann are almost as deeply indebted to Sören Kierkegaard for their stimulus as they avowedly are to Friedrich Nietzsche.

The precise problem of the *Philosophical Fragments* springs out of the uniqueness of Christianity "which in spite of the historical, nay precisely by means of the historical, has offered itself to the individual as a point of departure for his eternal consciousness, has assumed to interest him in another sense than the merely historical, has proposed to base his eternal happiness on his relationship to something historical." Now, how, if the Eternal should reveal itself at a given point in

history, could that revelation be grasped either by its immediate contemporaries or by later generations? Kierkegaard is concerned to show that mere knowledge of the occurrence of an event in history is insufficient to discover its eternal character. This knowledge of an event, as such, is too cheap-too easily obtained. In this respect, immediate contemporaries of the event and those who come in later generations and must rely upon the historical record are essentially on the same footing. To get beyond the mere event to its eternal character requires for both a more costly act. It requires an act of faith, a risk, a leap, a commitment. It requires entry into 'the moment' where there is a genuine passage from 'non-being to being.' And it requires that the condition for such entry be provided by the Eternal.

That eternal condition, however, was given in Christianity at a specified historical point, hence both history and the decision are indispensable. "For a simple historical fact is not absolute, and has no power to force an absolute decision. But neither may the historical aspect of our fact be eliminated, for then we have only an eternal fact."

For Kierkegaard, the details of this historical fact—the life of Jesus Christ on this earth, are only aids to decision, and not of central importance. It is the fact of the Eternal's breaking into history that is crucial. "If the contemporary generation had left nothing behind them but these words: "We have believed that in such and such a year God appeared among us in the humble figure of a servant, that he lived and taught in our community and finally died," it would have been enough." What is vital is what men do about fulfilling the conditions of becoming a real contemporary which is as open to them today as it was to those who heard the words in Galilee.

The translation of this work from the Danish is exquisitely done. It has allowed itself far less freedom with the text than Christof Schrempf took in the German translations, but has none the less achieved a remarkably sharp, crisp, and lucid English version. The introductory essay reveals Professor Swenson's mastery of Kierkegaard's thought as well as his own gifts of interpretation.

Two small volumes on Kierkegaard have recently appeared in England, both devoted to a biographical study and a brief statement of his principal contributions to religious and philosophical thought. Bain's study is little more than an essay, but is on the whole competent and useful as a forerunner to more serious monographs on the religious thought of Kierkegaard. It has the added merit of an appendix of well chosen quotations from different works of Kierkegaard so that the reader may have a glimpse of him at first hand.

Allen has attempted a more inclusive study but it remains on the elementary 'first fact'



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level throughout. It may, however, serve to attract and kindle interest in further studies of Kierkegaard and as such is to be welcomed. It is to be regretted that the author has been handicapped by not knowing the Danish language and has obtained his whole impression of Kierkegaard from German translations and interpretations, and not directly from the Danish text itself.

DOUGLAS V. STEERE

### FICTION

Guest of Reality and Two Other Long Stories. By Pär Lagerkvist. Translated from the Swedish by Erik Mesterton and Denys W. Harding. Jonathan Cape. 1936. Price 2s. 6d.

With the title story and two others, The Eternal Smile and The Hangman, this volume offers a fair sample of the work of the most original and one of the most interesting and significant writers in modern Swedish literature. Lagerkvist is not a new writer. He began to publish before the War, and has done distinguished work in lyric poetry, fiction, and the drama. Except for a few short stories, among them that strange tale The Lift That Went Down to Hell, included in Modern Swedish Short Stories (Cape, 1934), he is, however, new to English readers.

The Eternal Smile is regarded by some critics as a sort of key to Lagerkvist's work: to understand this story is to understand much

# SÖREN KIERKEGAARD

# Philosophical Fragments or

# A Fragment of Philosophy

Translated from the Danish with Introduction and Notes by

DAVID F. SWENSON

Professor of Philosophy University of Minnesota

SÖREN KIERKEGAARD was born in Copenhagen in 1813 and died at the age of forty-two. He is described by Professor Eduard Geismar, chief exponent of his philosophy, as "a wonderfully gifted spirit housed in a frail and delicate body; one of the world's greatest geniuses surrounded by contemporaries who did not understand him; a man to whom Christianity was all in all, living in a generation which paid only lip service to Christianity."

Like his contemporary, Hans Christian Andersen, he suffered from the ridicule and derision of the critics. Kierkegaard saw it as his duty to free the austere ideal of Christianity from the mingling with estheticism, and he protested against the lukewarm religiosity of the age. He also tried to disentangle the confusion of religion with philosophy, and in doing so came into conflict with the church.

Professor Swenson has been a student of Kierkegaard for a quarter of a century. He describes *Philosophical Fragments* as a religious-philosophical classic.

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that is otherwise obscure and difficult in his writing. Here, as often, he forsakes the terrestrial plane entirely. A few of the dead are sitting together somewhere in the darkness, talking to pass eternity away. One after another they review their lives, and it all seems so meaningless to them even here that they decide to go to God and ask his purpose. They find him sawing wood, a bent old man with a mild, serious face. And to all their tirades he replies simply and humbly: "I didn't intend life as anything remarkable. . . . I have done the best I could." Finally in desperation they bring the little children up before him and ask what he intended by these innocents. At first the children are ill at ease, but they soon take to the old man, climb up on to his knees, and play with his beard. With tears in his eyes, he answers quietly: "By them I meant nothing. I was only happy then." The multitude wept and peace came over them. They felt deeply and secretly their intimate oneness with God and realized that he was like them, only deeper and more than them. The whole of life is somehow greater and better than its parts, "the one thing conceivable among all that is inconceivable.'

Like Obstfelder, whom he resembles in more ways than one, Lagerkvist seems sometimes to have come to the wrong globe, to be just a guest of reality. This title piece is said to be autobiographical and is a fine example of what Lagerkvist can do when he chooses to write realistically. It is a story of rare and poignant beauty, the childhood and youth of a delicate and abnormally sensitive boy obsessed by the idea of death.

Readers of the Review will welcome particularly the third story *The Hangman*, for this is the original of the sensational drama produced in Norway and Sweden two seasons ago and reviewed in detail by Einar Skavlan in the September 1935 number. Here as in another powerful drama *The King* (1932) and in his recent short stories, Lagerkvist, while still writing in a world of unreality, launches a violent satirical attack upon man's inhumanity to man in some of its most palpable and egregious modern manifestations.

J. B. C. W.

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